

# Buddhist Sermons

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## (1) In Readiness for a New Century

*Bhikkhu Professor Dhammavihari*

Greetings to our listeners in the New Year. This is Bhante Dhammavihari, back with you once again after an absence of nearly six months. Most of you who regularly read my writings, listen to me over the radio and know me through the television are aware that I present Buddhism to you at the grass roots level. When I address the lay community, I insist that my message of Buddhism must primarily have a relevance to their day to day life. Hence I talk to you today under the caption IN READINESS FOR A NEW CENTURY .

It is 23rd of January today, already with three weeks gone by. But this is also the first full-moon day of 1997. In three years from now, i.e. pushing through 1997, '98 and '99 we would be at the door-step of the twenty-first century. Let me tell you straight away, and very pointedly, that it is not a day too early to make

new resolves for the coming century. The experiences of this century, now threadbare and almost fallen out of place, whether you have already lived three quarters of it or more, or only a half or less than even a quarter of it, are vivid and weighty enough to leave indelible marks on our lives, for decades or even centuries to come.

Well before most of us were born, as far back as 1914, there came World War I. It reflected many basic, or better we say baser, sides of the human mind. Racial prejudices like the Germans disliking the English or vice versa are indeed real. Speaking in terms of Buddhist thinking, we will notice beneath the mood of war what we could call the aggressiveness of the mind, lying dormant under the calm-looking surface. Human as we are, there is undoubtedly this tendency to come into conflict both with persons and things which stand apart from us and we pursue this with relish. The Noble Eight fold Path, the one and only way which leads us Buddhists to our liberation, takes serious note of this under its category of thought products or *sarikkappa*. The totality of this aggressiveness is listed under the two items of *vyāpāda* and *vihimsā* which are nos.2 and 3 of the *sarikkappa*. *Sarikkappa* which are three in number are basically evil in character. In their corrected form *vyāpāda* and *vihimsā* have *avyāpāda* and *avihimsā*, i.e. non-conflicting and non-aggressive nature. *Nekkhamma* or the non-acquisitive quality of willingness to relinquish, in fact, heads the list [D.II. 312]. Opposed to *nekkhamma* would be the basic weakness of wanting to grab and possess which is referred to as *kāma-vitakka* [M.I.114]. Eradication of these three evil traits results in corrected thoughts or *sammā sarikkappa*.

All of us have within us a supremacist tendency to regard ourselves as being better than or superior to everybody else, besides ourselves. This very basic vicious process of self-evaluation is referred to in Buddhist teachings as *asmi-māna*. Instead of identifying ourselves with others as being parts of a whole, of a larger complex of humanity, we often attempt to differentiate, to make ourselves distinct from others. This is done, more with a motivation of arrogance and self-superiority than of self-correction. This inner process of evaluation runs through

three grades of 1. inferiority, 2. equality and 3. superiority. This is how men and women are accustomed to look at each other, with disastrously pathological relative evaluations.

To know and to study the psycho-ethical danger or disaster of such processes of thinking, in terms of Buddhist teachings, one does not need to traverse very far, to such distant realms like the Abhidhamma. It is well within our simple Dhamma of the Sutta Pitaka. In a study of the Theragatha, when we get near enough to some one like the Venerable Maha Kassapa, we hear him explain this beautifully in this manner [Thag. vv.1075-6].

A fool of no credible standing thinks  
 Of himself as being superior to another.  
 He who walks thus with his head in the clouds --  
 The wise speak not much in praise of him.  
 I am superior to him, the fool so thinks. Or again  
 I am by no means superior to him.  
 I am inferior, I am an equal of him.  
 One neither tremors nor trembles,  
 Thus choosing to think in this manner.            [Translated by the author]

If we judge such situations as commonplace occurrences, and refuse to instruct ourselves towards their correction, we unwittingly fail to notice the psycho-ethically injurious side of such thinking. Such evaluative judgements in terms of ourselves, even with imaginary concepts of inferiority or equality well with notions of self-superiority bring both agitation and uneasiness in our minds. They either push in the direction of a mind created mirage, an image of a fictitious glory or grandeur. Unwittingly though we are compelled to struggle for its achievement. This process of agitation, the Buddhist texts refer to as *vikampati*, i.e. tremble or tremor. In Sinhala *salenava, kampā venava*. This is by no means a healthy state of mind. It is indeed pathological. *Meka minis site rogī tatvayak. Vavāgana digin digāṭa gena yāyutu tatvayak noveyi. Sitaṭa sapa gena dīma valak*

*vannak*. This also leads to aggressive competition and thence possibly to violence.

The Magandiya Sutta of the Suttanipata presents this idea beautifully in this manner.

I am superior to him. No, I am indeed inferior.

He who thinks so, on that count he disputes and argues.

He who trembles not, 'cause of such threefold gradation,

To him it occurs not as equal or better. [Translated by the author]

Thus he who does not evaluate in this faulty manner has no agitation or tremor within to disturb his own inner peace. Nor does he externally get into conflict or confrontation with the world outside.

Now it should be seen that the human mind's evaluative processes as lower, higher or equal in terms of one's own self-established bases of religion, race or political ideology underlie all conflicts in the world today, of the big powers, of the vast religious networks across the world and the massive ethnic blocks. They are threatening, day after day, to become the controlling agencies of power in the world. While they pose as peace lovers and peace promoters, what they definitely do underhand, not above board, contribute to outbreak of violence everywhere.

The net result of this is the global genocide, the worldwide massacre of those who stand outside one's own orbit of religious, ethnic or political identity or superiority. It has come to be the standard, trendy or fashionable way of getting to the top, of achieving what you have on your card as your target. In the world today, at very top levels we dare say, there are even international organizations and highly rated power blocs who sanction and bypass such acts under human rights concessions.

What we have discussed so far are wars and evils of war. They are large sized events, involving very large areas of territory, countless numbers of people,

who can be both criminal and innocent. The interests for which they indulge in this kind of carnage are diverse and considerably varied. Birth places of mythical heroes, legendarily believed to be such and such are seriously good enough to be bones of contention to ruthlessly destroy existing places of worship and massacre their followers. But when we look for the causes of these, they are no more than pettinesses lying within the hearts of men and women. They are mere sparks, which through what we call a religious culture can be put off. The very word *nibbāpeti* or *nivanavā* in Sinhala is used for this process.

But there are people some where, not always the religions themselves but their preachers, who use the very lives of their founders or their teachings to raise devastating flames, kindled out of the sparks of weaknesses lying in human hearts. This is definitely why at the very second stage of the Noble Eight fold Path, Buddhist teachings pick up the correction of human thinking under the name of *sammā saṅkappa*. But we note with sadness that today's distorted teachings on the Noble Eight fold Path do not place right thinking in that primary position. We see this distortion of introducing the Eight fold Path, with right speech or *sammā vācā* as the first step, perpetrated not only in elegantly printed paperbacks, but even in new explanations of the Dhamma which are offered via Web sites through electronic media.

Our advise to you at this point is to keep your mind clear of evil thoughts of hostility, i.e. of conflict and consequent aggression. There are two terms involved here. Buddhist texts refer to the first as *vyāpāda* which means one crosses the path and comes into conflict with or bumps into. With it comes attack and aggression, the wish to cause injury, namely *vihimsā*. Love or *mettā* as a quality of head and heart helps to eliminate this conflicting aggressiveness. Qualities of love and charity are closely tied up. So along with the elimination of *vyāpāda* and *vihimsā*, the cultivation of good thoughts or *sammā saṅkappa* requires also the acquisition of *nekkhamma* which is the quality of relinquishing or letting go. It requires the ability to part with or give away and not be enslaved to desire. It is calculated to reduce one's acquisitive nature. This would in turn lead to the

practice of the virtue of charity. Of being generous to and generous with others.

Now it should become clear to anyone that the preparation of a Buddhist to true Buddhistness comes with this correction of his outlook and attitudes. We need this basically as we live in society, together with and in the company of other fellow beings. This is the acquisition of a truly Buddhist philosophy of life. And this is made possible only with the possession of a corrected Buddhist vision through *sammā diṭṭhi*. It is for this reason that in Buddhist spiritual culture *sammā diṭṭhi* is always referred to as leading the way or *pubbaṅgamā*. One has to start with this. One does not continue to live in the hope that one is rewarded with *sammā diṭṭhi* at the end of one's spiritual career. The perfection of the Eight fold Path results in the achievement of a state of wisdom which is very correctly called *sammā ñāṇa* or *paññā*. Remember this state is number nine and is well beyond and outside the Eight fold Path. These are some major corrections in your Buddhist thinking and would call upon you to attend to them in the new year that has just dawned. If you have any doubts, please feel free to refer to us.

Now let me tell you that if you have enough resolve and keenness to set your Buddhist thinking right, in order to make your Buddhist living a meaningful one, then the sooner you start the better. It is this powerful and meaningful new thinking alone which is presented in the Noble Eight fold Path which will justify our being called upon to live a revised new pattern of life as a Buddhist. It is the brave new message of *sammā diṭṭhi* and *sammā saṅkappa*. It is the true and meaningful initiation into Buddhism. Some of us, or correctly most of us, do not appreciate the fact that as Buddhists, our life style has to be strictly within a specific perimeter. If it were not so, why do we ever keep on saying our *saraṇāgamana*, promising to follow the Buddha, Dhamma and the Sangha. *Dahammaṃ saraṇam gacchāmi* means no less than our acceptance that we would be guided entirely by the teachings of the Dhamma.

This being so, in the new year that has dawned let us resolve to make an honest search to look into the disasters that have befallen us, both at home and in the world at large. It is well worth studying the situation at least for the last fifty

years. That would be what happened after the World War II. It is almost as though all world religions have failed in the direction of their policies. It appears as though they all have stumbled over their ambition to get to the top grade. Each one wanting to dominate over the whole world, to convert every one over to their faith. They are infatuated with this mission, not of serving man here on earth, to make him live in peace and amity with those around. No god, above or below, would want to harness humans as mercenaries, requiring them to lay down their worthy human lives for believed-in rewards elsewhere. In the name of religion, any religion anywhere, the best we can do is to strive to establish a just kingdom of man on earth first. Peace on earth and goodwill among men is, well ant truly, a noble aspiration. This is no more, no less than *Sabbe sattā bhavantu sukhittā* which simply means 'may all beings be well and happy'.

It our sincere hope that on this sacred day of the Durutu full moon, as the new year 1997 commences its lunar calendar, the people of this little island country, particularly its large percentage of Buddhists, realize the need for all of us to live together as one single community. Sri Lanka's ethnic harmony goes back more than two thousand years. On the arrival in the Jaffna region of the branch of the sacred Bodhi tree from India, during the reign of Devanampiya Tissa, it was a Brahmin leader of the area named Tivakka, obviously no Sinhala, who offered patronage to the royal party from Anuradhapura, including the king. What an expression of mutual trust and recognition. In reciprocal admiration of this gesture, one of the eight saplings of the new Bodhi tree at Anuradhapura was sent to Tivakka for planting in his territory. Six or seven centuries later, when the Chinese traveller Fa Hsien arrived in this country, the island was the land of the Sinhalas, in Chinese Seng chia lo. It was further referred to as the home of the Lion Progeny People of Shih tse Kuo in Chinese. But these names did little to break the harmony or unity of the people who lived together in peace in this island . May we on this day get our thinking right with *sammā sarīkappa* which breeds no thoughts of malicious conflict and aggression, i.e. *vyāpāda* and *vihimsā*. Let *mettā* or universal loving kindness which implies reciprocal

friendship of two persons or two parties, among all communities, prevail in this country.



## (2) A Corrected Vision and Its Successful Fruition

**Poya Sermon / 21.02.97**

Blessings of the **Tisarana** to all our listeners. Here we are. We meet once again on a full moon day. It is a lovely get together, and must be a regular one, to check up our ways of living and to put things right if they are not all that right. Listening to a poya day sermon, please do not look upon it as opening your sprinkler valve which is set up in the garden to water your lawn. We need a little more involvement than that. We call upon you for a greater degree of commitment and participation. Since in Buddhism we are interested in your welfare, the welfare of your family, growth of your children under your personal care and direction, we require the whole family to join us in listening attentively to Buddha word as it is addressed to you. This is no time to be going round the house, attending to other activities like grating the carrots for your salad or ironing the clothes for the evening party. Please sit down for one half hour. And remember to do so without fail every time your bana program is on the air.

The subject I have chosen for you today comes from a very great sermon in Buddhist teachings. You should remember its name and be able to quote from it next time. It is the Mahavedalla Sutta of the Majjhima Nikaya and embodies the deliberations of two great stalwarts of the Sasana. They are venerable Sariputta and venerable Maha Kotthita. I have titled the sermon as OUR CORRECTED VISION AND ITS SUCCESSFUL FRUITION. I am going to join these two great monks today and with the help of what they have said we are going to enrich our lives as Buddhists to facilitate or make easy the attainment of our goal of



Nibbana.

This is on the assumption that the attainment Nibbana, well and truly, looms large in our minds. Check it with your selves this very day. If you detect even the slightest doubt, you would do well to make a fresh application and re-register yourself. Please seriously note that in our sermon today we are working on the assumption that life and religion are not two things which are apart. At world level, politicians and statesmen are seen and heard making utterances that the state and religion should be kept apart. In the case of some, in their own political set-ups, this may appear and seem reasonable. Where the church or relevant religious institutions have eaten into the body politic of any country, this talk of separating the state and religion, the monstrous combined Siamese twins as it were, has to be conceded a real necessity. But Siamese twins are not normal things. They are freak growths. Healthy twins are known to grow with remarkable success. Religious men or religious organizations must not strive to run the state. On the other hand, no state can run on progressive lines without adequate guidance on moral issues which relate to people. Religions do and must provide these.

Today, most states can be pointedly accused of immorality. Statesmen or men behind the state are often found by courts of law to be immoral and anti-social. We know of many countries where in the last few years top men have been put behind bars. But in many countries of the world, the law-enforcement authorities are deliberately caused to be paralyzed, to be paralyzed enough, not to be able to prosecute the miscreants.

Let not Sri Lanka be misled by large scale organized propaganda which endeavours to shut out good religious thinking from reaching the policy makers. State policy makers take up the position from time to time of being financial wizards who can eliminate the big budget deficits. To reduce the big gaps, they have to find the money by means which are diabolically foul. Can they, in those circumstances, ever entertain moral considerations.

If the money floats on the surface above, even if beneath it are Bacchanalian orgies or alcoholism at its worst, sex debauchery with highly organized prostitution and child abuse, nobody seems to mind. Politics of today, in most countries, cannot handle value systems. The United States and her President can speak of inculcating value systems and does speak of it. Speaks, at least with a sour face, of such things as fatherless children, unmarried mothers. People like Bill Clinton has at least seen, face to face, how menacing they are. Not the less affluent countries. Most smaller countries indulge in every base form of earning money, including the illicit sale of firearms and drugs. Now even selling humans, babies or even bigger ones. Criminals are both individuals and organizations. They are known to be well protected, in most countries, by the arm of the law. Would they then ever want religions to speak against them? Hence the criminally organized vilifications against monks, churches and saner sections of the community who speak against them. Those who have, for whatever reason, to hug the devil must necessarily push religious thinking and moral values out of statecraft and political strategy. It serves them not well to talk of moral considerations.

This is why, in spite of or on account of such corrosive thinking and acting in the world today, which has brought mankind, including womankind as well, to the brink of disaster, there is a worldwide re-awakening to the need of moral values. Moral values or spiritual values, call them by whatever name you will, they are the need of the day. Moral scientists, philosophers and psychologists and the like keep on harping on the need for socially relevant new thinking. Some of the old world thinking, including even some which have been approved under the name of religion, have to be laid on the operating table for revisionist handling. Some amount of surgery appears to be needed. This is evidently very much so with regard to some of the established political ideologies of the world.

The pattern of thinking in the world today is taking a very brave new turn. It is not inclined to think in terms of the interests of chosen groups. Moving groups of chosen people to security and prosperity in recognition of their avowed faith or

allegiance to any acclaimed leadership is not what the saner world of today holds in high esteem. Today we are learning to think in terms of a global village. Humanity, together with the animals and the plants which co-exist with us, with a legitimacy of their own, have to be thought of as mutually co-existing. Their total welfare has to be our concern. They also have to be respected as such. This is where we speak of in terms of bio-diversity and diverse ecosystems.

Buddhism, from its inception, has been championing the cause of all living things. This is why we chant such statements like " *sabbe sattā bhavantu sukhittā* = may all beings be well and happy " with unfailing regularity. Caste, creed, ethnic or other identities are spiritually not to be reckoned with. With this broad-based idea of human welfare and the consequent magnanimity that grows out of it, moral goodness in the world must follow as a corollary. Wholesomeness in the world is believed to be necessarily a product of moral goodness. Let us not merely tug at words. We cannot simply say ' Each man for himself and God help us all.' We must share, one and all, a sense of universal loving kindness or *mettā*. Thus Buddhist ethics grow out of this concept of equal treatment for all. That is metta or universal loving kindness. Based on that a Buddhist cannot destroy life of any sort, deprive others of their legitimate possessions, treat those of opposite gender with discourtesy or disrespect, cheat and deceive others through dishonesty etc. etc. This is all part of flesh and blood of our basic *pañca-sīla*.

Thus one cannot lose sight of the fact that the bedrock of Buddhist spiritual or religious growth is moral regeneration. This is what the Buddhists, obviously without much awareness, on their part, have been accustomed to name as *sīla*. The primacy of this stage of religious development known as *sīla* comes up with remarkable clarity in the very comprehensive discussion undertaken by the two theras Sariputta and Maha Kotthita to which we referred at the very commencement of our sermon. Let us now take it up for further examination. Delving deep into the constituent factors which take an average worldling from the woes of worldly living into the higher reaches of transcendence in Nibbana, thera Sariputta lays adequate stress on corrected vision or *sammā dit̤hi*. As the

initial stage, or the very first step in the Noble Eight fold Path, its genesis, it is said, must come from an external source. It does not appear to be the product of personal visualization. None of us, let us humbly realise, is clever enough to get it by ourselves.

This implies and insists on the availability of reliable sources of information on Buddhism. Thera Sariputta refers to this as *parato ghoso* = information received from outside. This, we would choose to call the first half of the intellectual preparation of Buddhist religious life. This is not to be treated lightly or arrogantly brushed aside. On the other hand, there is further intellectual activity to be undertaken from within, by the Buddhist disciple himself. He must put in his own contribution by way of his analytical and critical development of what he has received from elsewhere. This personal analytical role is called " correct culturing in the mind " or *yoniso manasikāro*. Note here the powerful rejection of passivity in Buddhist religious life. Into the spirituality in Buddhism, things do not flow in on their own accord. They have to be sought with effort and acquired thereby.

This is much more than a carefully operated laboratory process. It is the beginning of a big venture to be systematically carried out. All of it as a part of serious religious life of a Buddhist. There are many more stages to follow. Like the successful production of a fertilized human egg out of a sperm and an ovum, called a zygote, for the generation of test tube babies, in the same way, within ourselves *sammā dīṭṭhi* has to be produced. Like the fertilized egg for a modern test-tube baby, with *sammā dīṭṭhi* generated within us, we are now ready to start off in the direction of our Nibbanic goal. With this same line of thinking in mind, the venerable Maha Kotthita asks the venerable Sariputta as to how many other accompanying factors would be needed to make it bear fruit in the attainment of full liberation of the mind through the maturing of wisdom.

Before we proceed any further let us indicate that the Pali words used for this are as follows. The word *ceto -vimutti* is used to denote the total liberation of the mind in Nibbana. Therein the mind is freed of all the defiling elements called *kilesa* or *āsava* . In Nibbana the mind is said to be freed of *āsava: āsavehi cittaṃ*

*vimucci*. This liberation process is effected through the cultivated maturing process of wisdom. We emphasize and repeat 'cultivated maturing process of wisdom'. The Nibbanic achievement in arhantship is, for this reason, called *paññā vimutti*.

It should now be clear that this wisdom or enlightenment is not a heaven-sent gift. Nor is it an inexplicable mystic experience drawn from the blues. Through the practice of a way of life recommended and through a total commitment to its pursuit, one achieves this. It is described with such precise vocabulary like *ariyamaggassa samāgino ariyamaggam bhāvayato* [M.III.73]. It is the product of a culture, of a process of nurturing [...*ariyamaggam bhāvayato takko vitakko samkappo*. loc.cit.]. It cannot be described as a revelation. Nor could it be described as the outcome of strenuous logical reasoning. It is not achieved through mere logical reasoning at down to earth ground level: *atakkāvacaro*. *Takka* which is conceded here is at a higher transcendental level [*ariyamaggam bhāvayato takko vitakko...* loc.cit.]. It is to be had with or through wisdom: *paññā-vedaniyo* and *paññāya c'assa disvā*.

Out of the total of five factors or stages called *āṅga* which must necessarily follow corrected vision or *samma diṭṭhi*, for the attainment of total liberation, three are closely associated together in what we have discussed so far. They are 1. *sīla* or moral development, 2. *suta* or doctrinal awareness which comes in the domain of intellect or understanding, and 3. *sākaṅkhamā* or discussion and deliberation on what has been heard and learnt. Leaving *sīla* in a class by itself as a basic pre-requisite, these latter two appear, more or less, like larger segments of *parato ghoso* and *yoniso manasikāro* which we have already discussed under the nurture of *samma diṭṭhi*. The presence of these two in this list of five as 2nd and 3rd, is in our opinion a very vital consideration which is not to be dismissed lightly. This is indeed an insistence on a thorough grounding on the theory of one's religious pursuit.

You might be tempted to look upon this training which we have discussed so far as an acquisition of knowledge. Theoretically it is knowledge, no doubt. But in

practice, it is no more and no less than a blueprint for action. It tells you why you should act and how you should act. It is both a guideline and a justification at the same time. It is only after your corrected vision of *sammā dīṭṭhi* has had the blessings of these three, namely 1. a moral uplift, 2. an intellectual grasp of the teachings of your religion, and 3. an analytical examination of their contents that you are authorized and empowered to undertake the self-culture areas of *samatha* and *vipassanā*. Benefits of disciplinary culture of *samatha* and intellectual culture of *vipassanā* [*i.e. samatha-anuggahitā* and *vipassanā-anuggahitā*] are talked of only as the 4th and 5th in the list. In your religious life, make sure that you get your *samatha* and *vipassanā* into their correct slots.

The successful fruition of this process of boosting of *sammā dīṭṭhi* results in the achievement of final liberation of Nibbana in *ceto-vimutti* and *paññā-vimutti*.



### (3) Sermon on Pleasure, Profit, Prosperity and Protection

*Bhikkhu Professor Dhammavihari*

Welcome and greetings to our listeners. It is a great habit that we meet like this with fair regularity and sit down to listen to someone, talking on something. It may be, I guess, with loyalty to a particular creed. But I also know that there are many who do so with an open mind, entertaining the possibility of gathering something worthwhile from an open house address like this. You know that I speak with a primary background of Buddhism.

Today I have picked up four words to talk to you about. They are PLEASURE, PROFIT, PROSPERITY and PROTECTION. They can be extremely fascinating. Let us see. Speaking of our basic human nature, Buddhist

texts say that we, both I and the other, are pleasure seekers, in the normal run of things. This we call *sukha-kāma* [MN. I. 341; SN. IV. 172, 188.]. At the same time we are averse to pain and discomfort: *dukkha-paṭikkūli* [loc. cit]. So, at least for ourselves, let us know who we are. It is this self-awareness, the knowledge of our self-identity, which the Buddhists try to use as the basis of ethical correction and ethical justification.

Let us take a close look at the Dhammapada verses 131 and 132 which read " Whosoever with a rod or stick causes pain and injury to beings who love comfort and happiness is just not entitled for a happiness of one's own." [*Sukhakāmāni bhūtāni yo daṇḍena vihimsati Attano sukhamesāno pecca so na labhate sukhaṃ*]. The lesson or warning, and I say severe warning, to be derived from this is that any one who is interested in his own happiness, however intense one's wish for that may be, cannot afford to cause unhappiness to others. Buddhists cannot accommodate wishes and prayers in these situations. No hymns of praise or flattery. We do not conceive of divine emissaries who are distributing agents of happiness. We just do not have such a marketing system.

Pushing further this unethical behaviour from the gross or more physical to the subtler and more psycho-ethical area, the same Dhammapada referred to above specifies that a perverse and more destructive frame of mind which precedes our words and deeds stands in the way of happiness which we are entitled to enjoy. It delivers only evil negative results. It is the very first verse of the Dhammapada [verse no.1] which says that he who speaks or acts with a perverse and vicious mind [i.e. *manasā ce paduṭṭhena bhāsati vā karoti vā*] shall have misery pursuing him like the wheel that follows the animal that draws the cart [*Tato naṃ dukkhaṃ anveti cakkaṃ ' va vahato padaṃ*].

At a much higher level of ethical correctness or moral rectitude, the Buddha tells his own son Rahula [at MN. I. 415 f.] that the criteria for correctness of social behaviour should be the impact of our actions both on our selves and on those in the world with whom we live [.. *na attavyābādhāya na paravyābādhāya samvattati*]. So it becomes clear that quite like the concept of evil in the world,

happiness also is not a neatly packaged product in the market place, like your favourite ice cream or sherbert, delivered by beautiful young girls. Happiness is what we make, jointly for ourselves. It must be thoroughly understood that it is something mutually and cooperatively produced by man in the interest of man. The heaven delivered system of happiness from above does not seem to be in vogue very much now. Man, since the days creation, has turned out to be a much cleverer contaminator of human happiness than those responsible for the creation.

The atom bombs which wiped out Hiroshima and Nagasaki were made at a very much down-to-earth level by man. War museums of Hiroshima still display how Harry Truman, the then President of the United States, gloated over that monstrous devastation. Can we as humans today hold those whom we still call divine as promoters of such crime or accuse them as parties who are reticent even to interfere with such power bloc activities? At the same time, there are equally horrendous crimes committed in the world today by individuals as well as by well organized gangs. Are we not to hold humans alone as guilty for such crimes? For both good and evil in the world, it is wiser in the light of what is happening, to hold the humans alone responsible and answerable. It is they who also need to be applauded and given words of thanks for the magnanimous deeds they do for the uplift of man.

In an age of highly developed space science with men like Stephen Hawking and Paul Davies around us, to name only a few, and supersonic medical research of genetic engineering and cloning, and IVF or *in vitro fertilization*, are we not putting too much in the hands of divinity for ills of the world. It is time we accept responsibility for the villainy of man against man. In cases of such crime religions appear to be putting too many smoke screens in defense of these. Buddhism has to unequivocally reject anything in the name of religions that does violence to these areas of human privileges of equality and the like in terms of social justice and peaceful coexistence. So it is time now for us to look out for the correct authorities whom we should address for peace on earth and goodwill



among men. It is not prayers that matter, collective or individual, on this wise. It is conviction, followed by sincere persuasion that would both stimulate and sustain any attempts at an inter-religious and inter-ethnic peace-building process at world level.

In the world today where religious, ethnic and political groupings not only gather their strength locally, in their own homes of origin, building up their muscle but also move freely globally, into rightful territories of others, one has to admit unwillingly though that too much talk of trans-continental empire building on those lines tends to tear the flesh off the bones of others who are differently constituted as territorial units. The cold war of the western world which lasted through several long decades is one definite good example of such a bad rot. The Berlin wall, we would look upon as a monstrous product of such thinking and such acting. Now the emphasis seems to be getting diverted, admittedly not so stealthily, to one of religious fanaticism. Now it is time to sensitize the world on these Frankenstein monstrosities. Named or unnamed, the world must know who stands accused of these, here on earth or elsewhere.

Having spoken of pleasure and happiness in contrast to pain and unhappiness, their genesis and their sustenance or elimination, let us now turn to our second concept, i.e. what we termed PROFIT. This immediately implies financial gain, benefits in general or whatever enhancement one achieves in the process of day to day living. *Lābha* and *alābha* i.e. gain and loss are in everybody's reckoning of their life process. While gains, great or small gladden people, losses invariably bring about sadness. Buddhism, while dealing with this subject, uses two words very frequently. They are *dhana* and *bhoga*, i.e. wealth and consumer goods. Buddhism, like in all other areas, is very down to earth in handling this subject. Alavaka directly puts the question to the Buddha as to how one comes to acquire wealth: *Kathaṃ su vindate dhanam*. How does one acquire wealth? The question and the answer together provide an enlightened approach to the question of acquisition of wealth. The answer is just this. It is energetic application to the task in hand: *uttāta vindate dhanam*. - The man who strives

earns the money.

This very sensible and realistic approach to the question of economic well-being is literally more than down to earth. Where do our national lotteries come in or what of the good will of the gods at distant shrines to whom, with astounding gullibility we stretch out overloaded *pūjā vatti*. Buddhists have to accept that they are both in the region of the gambler's den. We can fully appreciate them if they are part of the nation's regular sources of entertainment, coupled with seasonal picnics, or national and religious self-deception combined in one. If religions, at least Buddhism, have to be a living philosophy of life, why don't we remind ourselves of what has been said with regard to the philosophy of earning. Not to ask those above or beyond, or those who contrive to appear to be more than human, for gifts of this, that and that. We know that the promised lists of grantables and possibilities are formidable. Ingenious canvassing agents keep regularly expanding, enlarging and publicizing these lists of promises and rewards in terms of increasing demands.

In terms of real Buddhist thinking, one can know only of **the sweat of one's brow** and **the strength of one's brawny arms** as the real source of one's stable economy. Those who are disciplined to grow up under the influence of Buddhist teachings live up to these. These conditions are precisely worded as *sedā vakkhitta* and *bāhū-bala-paricita*. Sweet and benevolent as it may look, can a Sivali picture you adore, placed facing the inside of the house, fill your bowl of rice in the home? One would do better to know the limited and restricted areas in which these innocent looking rituals can claim to serve: to ease your nerve and relieve your tension. This being the true position with regard to gain and loss in Buddhism, the Buddhists are truly equipped with stabilizers to prevent rock and roll on the high seas of life when assailed by them: *evaṃ nindā-pasaṃsāsu na samiñjanti paṇḍitā*. [Dhammapada v. 81]

Now let us focus attention on the third concept we said we would talk about today. It is the concept of PROSPERITY. This basically means succeeding, thriving and doing well. It also means the absence of failure, defeat or disaster.

*Sotthi* or *suvatthi* is the best known Pali word denoting this. You would have heard it said many a time in the refrain *Etena saccena suvatthi hotu* or *Sotthi te hotu sabbadā*. The Buddhist texts have special treatises dealing with this aspect of success in life where the words *sotthi* and *maṅgala* are freely used to denote this idea.

The Mangala Sutta, with which I am sure you are so familiar, introduces itself to us saying that in the world of the humans and the divines, they were keen on sorting out as to what brings about success and prosperity among them: *Bahū devā manussā ca maṅgalāi acintayum*. I choose to translate the word *maṅgala* here as **success-generating-factors**. Do you really think the Buddha handed out holy water and holy thread to these inquiring wise people, *Devā* as they are called? I am sure he never did.

How then did the Buddha respond to their inquiry? He listed out to them thirty-eight items of social and spiritual virtues. He insisted that their diligent accomplishment [*Etādisāni katvāna*] rewards the doer with success everywhere [*sabbattha-m-aparājitā*]. Prosperity would be their invariable lot [*Sabbattha sotthiṃ gacchanti*]. That's the top rung of their social and spiritual accomplishment [*Taṃ tesaṃ maṅgala uttamaṃ*]. This is something which is very much in the hands of people themselves. People have to be wise and virtuous, energetic and enterprising. A mere regular sing song and a ceremonial thanks giving will not do it.

The Mangala Sutta is virtually a complete prescription towards the achievement of this goal. If all these items are put into perfect practice, one shall never suffer failure or frustration. One shall always be blessed and blissful. This sutta is a complete manual for building up a successful and stable life, what to do, when to do and how to do. Both in terms of the individual and the society in which he lives. Then there would be no need whatsoever for any supplication to a power besides oneself. It provides for a many-tiered religio-cultural build-up by man for man.

Finally, now we come to the last item in our list, namely PROTECTION . This immediately implies the need to safeguard oneself against dangers, dangers of some sort or another. It may be danger to one's life, i.e. personal danger or danger to one's possessions and property. One's possessions may range from wife and children to movable and immovable property like houses and estates, motor cars and refrigerators, radio and television sets etc. etc. How many of these can religion insure against damage and loss? Many religious institutions today claim to offer insurance to cover these, not literally of course. And there are people who believe in them. News papers advertise the availability of highly powerful talismans against the evil effects of planets and even terminal diseases. Infinitely chanted oils to ward off demonic influences and evils of sorcery and witchcraft and safeguard children of affluent families who are pursuing studies abroad, are wonderful sources of income to ingeniously organized groups of people.

In the context of such social set-ups where do lay people find the legitimate solace of religion without too much mishandling by unscrupulous intermediaries? As far as Buddhism goes, we feel it is Buddhism's capacity to build in man a sense of inner strength to withstand these challenges which assail him in moments of physical as well as psychic weaknesses. It is not that one buys these with one's religiousness. Religiousness must be a more vital ingredient in one's life. Not a mere decorative embroidery. Even the sensitivity to dangers, both external and internal, both physical and mental, can and must be built with the awareness of one's religion.

For the sake of good health and freedom from disease, the preventive side of health care must be studied, learnt and practiced. A stitch in time saves nine, they say. For this, cautious abstinences and even total rejections have to be insisted on. Do we ever realize the worth of the injunctions relating to *kāmesu micchācārā veramaṇī* and *surāmeraya ... veramaṇī* in terms of human good health? What a vast segment of human life, individually and collectively, would be made much happier by these injunctions and the abstinences they bring

about? It is still worth the while to rethink of the meaning and significance of these ancient injunctions. Having to reject them or turn our back on them in terms modern social standards and look out for laxity in sex life or the use of alcohol and drugs, amounts to suicidal self-deception. Thus one has to intelligently discover that Buddhism's walls of self-protection are diligently built from within, with a very large measure of self - awareness and self-reliance.

All these items we have discussed so far, we believe, are among the major aspirations of everyone in the human community. The Buddhists are no exception to this. But it has to be clear to every Buddhist and every serious student of Buddhism, that these are to be sought and acquired in a meaningful manner. With its very strong and very pronounced anthropocentric bias, Buddhism does not hold that these are God-given gifts. The humans, with a series of self-correction and self-adjustment are enabled to get these within their reach. The Mangala Sutta very comprehensively details out what one should consistently do in order to achieve success and prosperity, here and now. The earlier quoted statement *Etādisāni katvāna sabbattha-m-aparājitū sabbattha sotthim gacchanti.* must be accurately studied. That is the real key to success.

The older ones in society, the parents, teachers and the members of the Bhikkhu Sangha must transmit this idea to the younger and the less initiated. They must be piloted through in life with this kind of guidance. Certainly not with eulogies of *deva- pūjā*. And not with *bāra- hāra* at every street shrine, *kovila* and *devāla*. Our plea is ' Let not the Mangala Sutta be vulgarized by painting it over with a thick coating of talismanic paint. Let both those who chant it for others and those who have it chanted for themselves, live at least a part of it in their own lives '. It is not the hundred times chanting that really matters. Only the incorporation of its instructions in one's life. The so-called *japa kirīma* is for the *mantras*, no matter from where they come. It is not for the *parittas*.

The same is true of the Metta Sutta as a *paritta*. It is essentially a prescription for success here and for infallible success in the attainment of Nibbana. It begins by listing a number of basic requisites for those who seek success. Here it is

precisely: *Karaṇīyaṃ atthakusalena*. By him who seeks success, these must be done. And what must be done? No two words about it. One must be *sakko* or skillful and efficient. *Ujū* and *sūjū*, i.e. perfectly honest and upright. *Suvaco* or pleasant in speech. *Mudu* or gentle and amenable to correction and *anātimānī* and far from being haughty and arrogant. What more blessings for success and from where or whom can one get, besides conformity to these virtues listed here? These instructions are worth their weight in gold. They must eternally form the text for stickers in any part of the world.

For those good Buddhists who are backed, and I say again totally backed, by that formidable body of virtues, there is yet another constant source of inspiration. That is their main sheet anchor in life, namely their unshakable faith and trust in the *Tisarāṇa*, the Buddha, Dhamma and the Sangha. With that solid spiritual backing in their favour, serving as a complement in life, success and prosperity must be well within the home of every Buddhist. But the truth with many is that they are gamblers, and I dare say fraudulent gamblers at that. They are like opium addicts. It is enough for them, and they are quite satisfied, if they can dull their pain in life for a while. And idly talk aloud about it with others. Have yourself checked on this - guilty or not guilty.

Stop this today. Ask yourself as to whom you are trying to cheat? To thine own self be true, I insist. Turn to your wife, turn to your husband and tell her and tell him that it is too much of a price to pay, being dishonest to oneself. If you have reason enough to distrust the efficacy of Buddhism, or feel that you are not getting back enough material benefits out of it, then believe me, it is time you honourably left it without being a blot on it by your Judas-like vacillating character.

This half-hearted Buddhist living is no less than a breach of conjugal fidelity. We have no contract with the Buddha to swell our numbers by the turn of the century. As for those who wish to remain loyal, and also know their present state of contamination, let them be bold enough to wash themselves thoroughly clean and profess their faith in the *Tisarāṇa* over again. Leave no room for relapses,

even in the face of very attractive imported offers.

The finest example of professing faith in the Buddha, Dhamma and the Sangha comes in the Ratana Sutta. The *Tisarāṇa* being the bedrock of spiritual culture in Buddhism, the fact of being firmly grounded in it seems to give one the option to muster further strength from within. *Tisarāṇa-gamana* is highly spoken of in Buddhism. Without being adequately within it, one cannot speak of oneself as being Buddhist. *Yo ca buddaṃ ca dhammaṃ ca saṅghaṃ ca saraṇaṃ gato* is the primary requirement.

This appears to be the spirit in which the Ratana Sutta is given as a protective chant or *paritta*. Out of twelve instances in it of asserting the greatness or supremacy of the *Tisarāṇa*, three deal with the Buddha, two with the Dhamma and seven with the Sangha. Most precise eulogies are offered to them and honest affirmations of their greatness is declared by the would be beneficiary. **If only our Buddhists are taught to know the meaning of what they do and what they say in their worship and prayer, there can be nowhere a better source of *bhajan* than the text of the Ratana Sutta.**

So here we come to the role of *Paritta* in the life of a Buddhist. *Paritta* means security and protection. It is built upon the belief and conviction one has of the edifices of one's religious system. **Associated symbols of holy threads and holy water would cease to have much magic potency unless linked up meaningfully at both ends with the giver and the receiver.** The spiritual resourcefulness of the giver is beautifully illustrated in the story of Thera Angulimāla whose *saccakiriya* or declaration of innocence from the guilt of killing after entering the life of a monk is firmly indicated. How many of us can, or ever attempt, to muster the strength through our good living, to invoke blessings on others. Any one, without an honest endeavour at self-development, trying to bless others through ceremonial chanting, would only emerge as energetic middlemen at the market place. But undeniably, at times they would only be handing over empty cartons with no contents therein.

On the other hand, the lay community as the recipients of the benefits of *paritta*, can qualify for a far richer deal by being fully qualified worthy recipients. On their part, they must remit unconditional loyalty to the *Tisarāṇa*, and not to the magic of the *mantras*, trusting and believing fully in their efficacy and graciousness. The transmitters, on their part, must be well and truly dignified enough for the task they are called upon to perform. What we would call a religious institution must consist of these three main strands of those who give, those who receive and the unfailing loyalties which bind them together. Higher the quality of these, better the results we could expect out of them. Let all men on earth work with sincerity towards the achievement of these on earth, here and now.

**May all beings be well and happy. May there be peace on earth and good will among men.**



## **(4) Rise Up. Delay Not A Minute Any More.**

**VESAK SERMON - 21.05.97**

*Bhikkhu Dhammavihari*

*Uttitthe nappamajjeyya*. Rise up. Delay not a minute any more. A Vesak full moon day is appropriately the occasion on which to alert the Buddhists world over and call them into action. And for that clarion call, the two Pali words I used *uttitthe nappamajjeyya* are absolutely fitting. I equally hope my translation of it as ' Rise up. Delay not a minute any more ' is equally vibrant. This Buddhist call is unmistakably to create and not to destroy. To create out of the human, the divine. Man shall make out of himself the divine. He shall transcend the world, whether created or self-evolved, leaving behind all its follies and foibles. This spiritual journeying of an earth-bound mortal to greater heights of supra-mundane ascent,



the Buddhists describe as the passage from *lokiya*, i.e. of the world to *lokuttara* or the transcendental. Remember, all this happens within the time space reality known to us, possibly in this very world and in this very life time.

To the Buddhists, this is culture in the true sense of the word. Culture implies to us faultless growth and growth to perfection. We refer to a cultured person as *bhā vita-sīlo* [faultless in behaviour], *bhā vita-kāyo* [with perfectly controlled bodily action], *bhā vita-citto* [with well regulated mind] etc. etc. It is also the growth of the human together with the world in which he lives. Thus the happiness of the humans comes not out of a grant from above, from a grant from the divine, but out of a harmonious growth and integration of all the constituents that make the world which we have inherited. Call it, with the scientists of the world today, the totality of the eco-systems or the bio-diversity of our universe. It is that we do not conflict with anything that is around us. This is what is envisaged in the utterances of the Buddhist Metta Sutta. That we learn to develop *mettā* [Skt. *maitrī*], i.e. literally friendship or universal loving kindness. On this blissful Vesak day, everyone of us should call to mind at least some of those very magnanimous concepts like:

*Ye ke ci pāṇa-bhūtatthi tasā vā thāvarā vā anavasesā:* Whatever grades of beings there be, including the mighty and the timid.

*Diṭṭhā vā yeva addiṭṭhā ye ca dūre vasanti avidure:* Those *that* are seen or unseen, living near or far, no matter in whatever galaxies there be.

*Bhūtā vā sambhavesī vā:* Born or yet to be born.

*Sabbe sattā bhavantu sukhittā:* May all beings be *well* and happy.

This concept of developing loving kindness infinitely and universally which is implied in such phrases like *aparimāṇaṃ, asambādhaṃ averaṃ asapattaṃ* of the Metta Sutta is only one segment of the culture which a Buddhist is expected to develop in his life. Real and true Buddhist culture is not something which one inherits in titular succession, down the family line. One builds it within oneself. I repeat the word builds and insist on the build up of *mettā* as a culture within

oneself. It is undoubtedly like genetic culture, undertaken for the specific purpose of reducing the quantum of ill will present within oneself. The Buddha clearly propounds this in the Maharahulovada Sutta, while admonishing his son Rahula to develop *mettā* with a view to eliminating feelings of hostility or *vyāpāda*. *Mettam Rāhula bhāvanaṃ bhāvehi. Mettaṃ hi te Rāhula bhāvayato yo vyāpādo so pahīyissati* [M.I. 424].

Let us constantly remind ourselves that the vast complex of culture which is enjoined in Buddhism is the essence or the burden of the Buddha dhamma. Buddhism as a living reality will not exist apart from the dhamma. It is vital to remember, for those who study Buddhism as a discipline and for those who wish to discipline themselves in terms of Buddhism that dhamma is to be lived and practiced. The most crucial verbal form used with it is *carati* which means lives, practices and dwells in.

The quotation with which we started has as its second line *dhammaṃ sucaritaṃ care*. It means 'Live the dhamma to perfection'. *Sucaritaṃ* here means without a flaw. It is definitely used here adverbially and not as an adjective. Insisting that the dhamma must be lived and practiced flawlessly or *sucaritaṃ*, it emphasizes its opposite with the words *na naṃ duccharitaṃ care*: live it not half-heartedly. Here are many other uses of the verb *carati* along with the word dhamma. *Dhammo suciṇṇo sukham āvahāti* Dhamma well lived brings about happiness. And again *Suṇātha dhāretha carātha dhamme* which means 'Hear the dhamma. Bear it in mind and live in accordance with it. And finally *Dhammo have rakkhati dhammacāriṃ*: Dhamma indeed protects him who lives in accordance with it. The unfailing and recurrent use of the verb forms of *carati* which means practices, dwells in and lives thereby is not to go unnoticed.

There are no two words about it that all Buddhists have to fall back on the Dhamma as their source of guidance and inspiration. That is what we emphatically say when we declare our *Tisaraṇa gamana* or taking refuge in the *raṇattaya*. We make a very firm avowal of faith in the Buddha, Dhamma and the Sangha. And this, we do three times over, saying *dutiyam 'pi* and *tatiyam 'pi*:

for a second time and for a third time. As far as Buddhists are concerned, all other scriptures and declarations made by other prophets have to lie outside the Dhamma. They cannot be expected to conform to our requirements. Any attempts at compromise, with a view to wooing them, would be shamefully adulterous. Extents of common grounds are certainly there. But indeed they are limited and peripheral.

Such lamentably low slipping off from one's own avowed religious faith or convictions is certainly frowned upon in Buddhism. Such acts are severely censured. The oft-misquoted Kalama Sutta, we are quite certain, does not provide sanction for such betrayals. The Uposatha Vagga of the Anguttara Nikaya [A.III. 206] which discusses many aspects, both good and bad, of the life of a Buddhist lay devotee, lists five items which taints and corrodes his life. In order they are 1. lack of trust and faith [*assaddhō*], 2. deficient in moral virtue [*dussīlō*], 3. entertains belief in omens [*koṭūhala - maṅgaliko*], 4. trusts more in luck or *maṅgala* than in efficiency of work [*maṅgalam pacceṭi no kammam*], 5. looks outside his or her own religious creed for persons worthy of honour and glorification and do make offerings unto them [*īto ca bahiddhā dakkhiṇeyyaṃ gavesati tattha ca pubbakāram karoti*].

While a society is in such a state of deep slumber as we in Sri Lanka are today, and people are torn off their cultural moorings, there is hardly any need to talk of their being alienated in their own land. they do not know it. Therefore they cannot mind it. They are undoubtedly losing a worthy amount of their personal identity which alone brings about a healthy robustness of character. The forces behind the scene which are at work in this direction of depersonalization are not that difficult to discern. But at this stage in the century we are in a very serious pathological state of gullibility. We can easily be cajoled into accepting any believed to be imported modes of living or thinking.

It may perhaps be due to the domestic low level in which we still discover ourselves to be in our economic aspirations, or lack of confidence in our own cultural and intellectual development and achievements. Scientific discoveries of

the world today with regard to the origins of life and the not so mysterious workings of the universe have not impacted our thinking at the domestic level. Astrology, horoscopes, soothsayers and miracle workers still dominate our lives. Solar eclipses and threats of earth quakes can still make many of us drink near fatal elixirs of immortality as we did more than forty years ago, or make supplications for security against elemental disturbances. The Buddha in his wisdom would very eloquently say *attā hi attano nātho* = you are your own master and 'who else could guide your life?' = *ko hi nātho paro siyā* . The role of stars would equally well be underrated: *Kiṃ karissanti tārakā* = what will the stars do?

But human nature being what it is, people in many crisis situations would stoop much lower than what is religiously and culturally possible or allowable. Then they lose all sense of judgement and act as though they were under a cloud or behind a smoke screen. Prayers at way side shrines and at the abodes of man-made gods become the order of the day. The Dhammapada verse *Bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca ārāma-rukka-cetiyanī manussā bhaya-tajjirā*. [Dhp. v. 188] which means 'Humans when assailed by fear and dread seek shelter under the security of trees, forests and mountains, turning them into religious shrines.' sums up for us precisely the current situation in Sri Lanka. People are everywhere assailed by fear and dread: *bhaya-tajjirā*. From time to time, they would newly discover the existence of old trees here and there and publicize their magical or spiritual potency. Once announcements are made about their diverse powers, of healing diseases, procuring medicines, bestowing expensive gifts etc. unfailing motorcades, with even Benz cars and BMW 's follow in their direction.

People need more money than their neighbours. It is indeed that they must have more. Not that they need more. In the educational scramble of the day their children must gain more marks than others to gain admission to the universities, and to the faculties of their own choice at that. So they go sampling Bodhi trees for better returns for their pujas and looking for more eloquent monks who can solicit on their behalf. They pay by the hundreds to have their oracle cards read,

written out for them by ancient seers. They also look for gods of human descent, who understand them more than those whom you were accustomed to invoke saying *ākasaṭṭhā ca bhumaṭṭhā*. The latter, you can even confidently take a flight to go and see them in their divine lodgings and have you and yours personally blessed by them.

It is in such a plight that we find the Buddhists of Sri Lanka today, including even those who have migrated elsewhere for better fortunes, hurled and whirled around in really serious social, economic and family typhoons. Even without batting an eye lid, they kneel down and pray at the feet of these demi-gods who have been ingeniously canvassed for them by their ever loving friends. Both children and adults die of most natural causes like incidence of cancer, others of misadventure during complicated by pass heart surgery, and of many other causes both in the home and in the hospital.

More often than not, the divinities whom people appeal to fail to turn up or at least to intervene from where they are. In spite of these failures which are statistically accountable, the portraits of these divinities, wherever they are lodged, continue to get their garlands and their adoration. This is the outcome of *avijjā* [Skt. *avidyā*] in the true Buddhist sense, i.e. ignorance or lack of wisdom. And as long as we are steeped in this mass of ignorance, we shall be further and further away from true happiness. Instead of correcting problems at their sources of origin, people resort to patch work correction and continue to fool themselves, believing that they are right. Whether we like them or not, crises come our way. The unavoidable is wailing and weeping.

In my sermon during this week of Vesak sanctity and solemnity, what I am endeavouring to do is to spotlight on the one hand areas of evident deterioration in Buddhist living, precipitously brought about during the last few decades. The seeds of these wild oats have been successfully sown in our land, more in the recent years of political wrangling and gambling. Insiders as well as outsiders in our midst have undertaken very well sustained ventures of devaluing and underrating our own cultural worth.

Ill equipped for their task, men and women of high ranking situations in life, academic, professional and even political, have ventured to scan and scrutinize our religious values and place within them disastrous explosives. News papers of the day, coming out of countless rat holes, are full of their theorizings. The worth of the family as the basis of human culture has been seriously undermined, well beyond repair. Veneration for the elders of the family has been violently pushed out. We hear today, whether to our dismay or disillusionment we know not, of parents who deliberately plan to quit their homes during their children's midnight birthday parties, from ten in the night to four in the morning, giving their children their much needed freedom. Unmindful of consequences, death through drunken driving, or anything else more or less serious. Apart from palliatives which this country is ever ready to provide for such situations, law enforcement here is literally a dead note. Any one can go through life undetected for any crime committed at any stage..

Respect for life of all sorts and grades, large or small, human or animal which is rapidly gaining ground everywhere in the civilized non-Sri Lankan world, east and west, is being shamelessly decried in our society at all levels. Animal farming from cattle and poultry for meat to silk worms at the other end is being vigorously undertaken. Selective killing according to choice, with divine sanctions at times, seems to go on everywhere, both in public and in private. This is at times even conceded as a human right, perhaps in a bestial way. Consumerism of recent years in our country, with the trendy sweep in the direction of our super markets, has made eating and drinking the main pursuit of our living. The sky is the limit, unmindful of the consequences of cancer through contaminated meat or damage to vital organs of the body through excessive drinking of alcohol. Parents and children, and we guess even the grand parents included in one band wagon, race in this direction. They tragically know not what happens to them, because they live and die these days in typically characteristic states of social stupefaction. The living do not stop to think of the premature death of their near and dear ones.

What I am calling upon you to do as Buddhists today is to come out of your slumber and to realize that you and I are precipitously perched on the edge of a ravine, with more chances of falling headlong into it than not. It is a danger of which the whole world is aware, not only about ourselves, but about every living thing in the world, including plants and animals.

Let me quote to you a few utterances from very serious philosopher scientists who know more about what they say about the world we live in and its development than our hastily running around economic planners who plan for today for everybody else to perish tomorrow. I quote to you from *The Biophilia Hypothesis* - Edited by Stephen R.Kellert and Edward O.Wilson, a 1993 publication.

" The one process now going on that will take millions of years to correct is the loss of genetic and species diversity by the destruction of natural habitats. This is the folly our descendants are least likely to forgive us." p.4.

Our economic planners who rush to put many programs through the life time of their chosen government deliberately put their telescopes on the blind eye. This is why we discover with every new government coming in declarations made about empty state coffers, denuded farm lands and unpaid bills in every sector. Have we any doubt that the men who make observations like the above are the ones who really deserve to be elevated to sainthood.

Once more again from p.5 of the same book.

" Yet until the biophilia hypothesis is more fully absorbed in the science and culture of our times - and becomes a tenet animating our everyday lives - the human prospect will wane as the rich biological exuberance of this water planet is quashed, impoverished, cut, polluted, and pillaged. The biological terrain must be better mapped, as the 1990 conference on the Amazon suggests, so that government and business leaders have better information on which to base decisions to shape sustainable development." p.5

To us it is not surprising that the sanity of what these philosopher scientists

say accord very well with our Buddhist thinking of more than twenty-five centuries antiquity. It accords well with the reality and nature of the world. The Buddhists of today must try to truly understand what it means when the Buddhist books say *Dhammaṃ sucaritaṃ care*: Live perfectly well in the way of the Dhamma.

Let me wind up this sermon on the very serious note of:

*Suṇatha* = Listen well and learn well this Dhamma

*Dhāretha* = Bear it well in mind

*Carātha dhamme* = Live in accord with the Dhamma.

It is in this area of sensitiveness to Dhamma and living in conformity to it that we are called upon not to waste even a minute. This alone brings happiness here and hereafter.

*Uttīṭṭhe nappamajjeyya dhammam sucaritaṃ care*

*Dhammacārī sukhaṃ seti asmim loke paramhi ca.*

Dhp. v. 168

**May all beings be well and happy. May there be peace on earth and goodwill among men.**



## **(5) Step In To Arrest This Moral Decay**

**March Poya Sermon – 31.03.99**

*Bhikkhu Professor Dhammavihari*

It is my intention today to share this Full moon day sermon not only with the Buddhists, but also with the leaders of all religious denominations in our country. In their alphabetical order, the major religions here could be listed as Buddhism, Christianity, Hinduism and Islam. In the field of Indian studies, world scholarship



does not imply by the term Hinduism the whole range of Indian religious thought as represented by the Vedas, Brahmanas and the Upanishads. It is generally agreed that Buddhism appeared on the Indian scene contemporaneously with the early Upanishads, i.e. about the sixth century B.C.

At any rate, all these four religions hold sway in the world today as major religions. As far as Buddhism, Christianity and Islam are concerned, we know through historical records, that they appear in the world in succession time wise, one after another, in different parts of the world, with almost five hundred year intervals in between. History also shows us their sway over the world, at different times in different places, with different records of their achievements and performance.

At the very outset, I wish to briefly deal with the issue as to what place religions, as social institutions, should occupy in the lives of people in whose midst they spring up and experience their growth to full maturity. As Buddhists, we are inclined to say that history of man precedes the history of religions in the world. It should also be true to say that religions primarily have their origin among humans to provide answers to questions which they have to face in their day to day living. Anything that was difficult to explain, even as simple as the presence of the sun and the moon in the sky, needed an explanation. According to some forms of religious thinking, they were either divine beings in themselves, *deva* and *devatā*, like *Savitā* or *Sūrya*, sitting there in their own right, or were placed there by another divinity who was greater than the rest, and consequently came to be viewed as the creator of all.

In early Indian religions, like the religion of the Vedas, a principle called *rita* governed the whole of this cosmic relationships. Great and powerful gods of the times like **Indra** and **Varuna** safeguarded this law. Hence these gods came to be called *Ritasya gopau*. Indian religions like Jainism and Buddhism upheld that all life in the universe, of man and animal, was life to be respected by man. And therefore not to be assailed or destroyed by man at his own sweet will, with or without divine sanction.

This respect for life and therefore non-violence or compassion came to be upheld as the ultimate ethic in life. They went even further and insisted that plants were living things too. Out of a sense of peaceful co-existence, the Buddha went along with the Jains so far, and insisted that at least the monk order in Buddhism respected this concept and refrained from causing damage to plant life.

There are other religious systems which uphold that man is the center of the whole creation and that all other life here is for his utilization and was created for that purpose. But a third new generation of modern scientific thinkers in the world now put forward the view that all life, both macro and micro are all inter-related. They speak of eco-systems and bio-diversity, and in works like **Biophilia Hypothesis** speak of the need to respect and safeguard all forms of life for sake of man's own survival on earth. In the destruction of one lies the destruction of the other, they maintain. That would be the doom's day.

Thus a blue print for religion did not precede the presence of man on earth. It evolved out of a need for man's guidance. Guidance, so that man may himself live well and also live well along with others in whose midst he finds himself. This harmonious living alone should the pave the way for happiness for men and women in this life and in a life beyond this. Let us straightway say that history has played a stupid role in justifying, i. e. if they ever did, justifying bitter and wild fighting by warring groups, sometimes by different religious groups and at other times by sub-groups within the same main stream religion, for religious expansionism and the establishment of religious domains on earth down here.

This harmonious living is historically the position which we would expect religions to play in moulding the lives of the people in the world as they live here. But this ideal does not appear to have been lived up to in history. This is what has led religion in the world to being called the 'opium of the masses'. Inter-religious relationships in Sri Lanka has deteriorated far too fast in recent years. Empire-building and territorial expansion by each religious group, specially by the contending so-called minor ones has led to a great deal of unethical behaviour,

both as defensive and offensive. We have lost sight of the island-wide breakdown of morality, sex wise and age wise which is taking place all around us. We believe a greater part of this is due to the wide spread use of many high potent drugs by everybody in every age group in the country, both male and female. Does anybody ever stop to ask where do they come from or whoever brings them here. The answers are too well known.

This is why we stress the need in Sri Lanka today for all religious denominations, large or small in strength of numbers or world resources they can harness, to unite for the fulfillment of a local need, through loyalty to the land where they literally belong and have acquired their present stature. They need to retrieve and stabilize the moral tone of the country which unquestionably is descending to its lowest depths, whether it is use of drugs, sex offenses or other violent crimes. It is not a problem only of the major religion. It is indeed a creation of everyone,

Depending on the soundness and strength of thinking in different religious traditions, man assumes different levels of prestige and positions on this earth in relation to the other components of life around him like men, animals and plants and even other resources like water and air. In some cases, unfortunately though, man has secured authority to utilize all other forms of life and assumed superiority as chosen people.

At this point, let me digress for a moment and point out both to the Buddhist and to the non-Buddhist researchers who attempt to bring forward a fantastic new theory for the twenty-first century that Buddhists cannot afford to drink even cold water because it contains living organisms. Please note that it would be more than ridiculous to think of re-educating the Buddha himself and Buddhists and attempt to regulate their life style outside their own perimeter of thinking.

Back to our subject of world religions and their message to mankind for healthy growth and peaceful co-existence. These religions have had their origins at different times and in different climes, sometimes far removed from one

another. When both these factors of time and place are put together, a period of five centuries between them is of considerable importance.

In the sixth century B.C., if you remember right, the Gangetic plain in India nurtured fairly peaceful agricultural communities. The family names of the Buddha's ancestors are all related to rice or *odana* as in Suddhodana, Dhotodana and Amitodana. True enough, one hears at times of destructive plans like that of Ajatasatthu, scheming to overrun the neighbouring republican territory of the Vajjis. But they were hardly part of the racial unconscious.

Elsewhere, in the more desert like lands, one hears of constant tribal wars all the time. The spirit of the community had to be to bond all membership together to fight the enemy and secure survival. The larger the community, the chances of survival were better. One had to get more and more members over to one's side, winning them over **religion wise or ethnicity wise**, particularly in the face of constant enemy attack. It had to be in their spirit to kill and destroy those who thought differently from them, invariably to safeguard the chances of survival. If they did achieve victory, and in the process did survive, then they had to offer thanks to those above for their victory in battle by killing some of their fattened animals.

Thus we are not surprised that the cultural milieu in which a religion grows up determines the nature of the ethics which it nurtures for its people. Even in India, during the period of the Brahmanas when the priestly hierarchy had ascended to power, to a point of almost sweeping away everybody else from the scene, including women and those of the lesser classes, animal sacrifices had reached its high.

It needed powerful and uncompromising protestant movements like Jainism and Buddhism to fight against this inhuman and meaningless massacre of animals in the name of religion. For the first time, the Jains waved the **Banner of Peace** across India with the words *Ahimsā Paramo Dharmah* inscribed on it. Buddhists rightly launched their **moral build-up** or *sīla* with their first precept of

'abstinence from destruction of life' or *pāṇātipātā veramaṇī*.

This not only prevents the Buddhist from killing for his table, for his daily meal, from out of his newly promoted backyard pond or his poultry pen, but also encourages the development of love towards all living things. This is clearly laid down in the second half of the first precept quoted above as *pāṇātipātā veramaṇī*. It specifies that one lays aside all weapons of destruction - *nihita-sattho nihita-dañḍo*. And positively promotes love towards all living things as *sabba-pāṇa-bhūta-hitānukampī viharati*. These words and their meaning must be live and vibrant on the lips of those who preach in the name of Buddhism and equally well a living reality in the hearts of those who flock in large numbers to hear those who preach.

But how lamentably time has stolen on us in Sri Lanka today. We do many things now we are not expected to do within the framework of our culture and religion. We do so, blindfolded perhaps. Or more positively due to the cultural denudation that has come upon us through centuries of colonial rule and unguarded cultural intermingling which the Sri Lankans have miserably accepted with open arms. With this indiscretion and lack of awareness of our own worth, and I say our multi-cultural worth specially in terms of Hindu Buddhist assimilation, we have admitted into our midst many vicious items which are internationally recognized as sources of corruption.

We maintain that Sri Lanka holds a very enviable multi-ethnic and multi-religious composition which it derived through history over the centuries. If times and circumstances were watched diligently and with magnanimity and sympathy, one would have expected the delivery of a healthy baby out of this, quite some time ago. Even a village midwife could have done it, as in the good old days. But unfortunately, it did not happen, not even through a Caesarean.

One good example in this direction is the degree to which the nativization of the Christian church in Sri Lanka had proceeded since the days of Sri Lanka's independence. Even Virgin Mary appearing like a Sri Lankan lady. Church

architecture and church ritual accepting a great deal of native garb, with gokkola and pun kalas and many others. This did please many of us who loved a mixed community life and we were respecting one another from where we stood. So was the sharing of Hindu and Buddhist religious rituals, in a moderate way with Ganesh, Saraswathi and even Skanda considerably assimilated, without any sense of loss to either party. There never was a feeling of plunder, or stealing or tearing away on any side.

We guess and would love to believe that there never was then an urge for any ethnic or religious group in this country for empire building, felt from within or pressurized from outside. The church then undoubtedly was the bastion of the ruling class. But there were great gentlemen of the church then who are now dead and gone. So was the saner leadership in the minor ethnic groups of the time. We use the term minor here in no derogatory sense at all, except to indicate their relative percentage strength, then as well as now.

But we do remember and recollect the early rumblings from within and know very well what underground pressures pushed them to the intensity of present violent quakes. Leaders then wished to be insensitive to them. Politics in the Asian region, in India, Pakistan, Burma and other areas was highly infected and disruptive. Division of well-knit units into disintegrating fragments was rapidly taking place. We were not sensitive enough to feel the need for immunization against these and welding ourselves together and consolidation. Let us be honest enough and ask our selves whether there were Neros here then in our midst who kept fiddling while Rome was burning.

Leaving these grim stories now to a forgotten past, let me put before you a few points of view from Buddhism. We look upon human life from two distinct angles. First from that of the society to which each one of us belongs. For the most part we are what we are because we belong to a particular social set up. We need to respect it and safeguard it. Everyone within it should feel safe and secure. That essentially depends on the way we conduct ourselves within it. The way we think and the way we do things should bring no threat to the lives of

those who live with us. This is the respectful relationship in which humans shall hold the others in society. So should their attitude to others' property be regulated. Of course, both these are taken care of at world level under **fundamental human rights**. But we are sad that it is only on paper. Very few countries in the world have enough nerve to implement these.

This is what requires the Buddhist to observe the *pañca-sīla* in his every day life, in order that there is peace and harmony in society. Its observance takes out of society what is called the **five fears** or *pañca bhayāni*. It is also remarkably well observed that when humans inflict this on society, they are also building within themselves the most corrosive elements called the five angers or enmities called *pañca verāni*. They are five in number because they relate to the five offenses listed under the *pañca sīla*. We could not imagine there being any Buddhist who does not know them. Buddhists as well as non-Buddhists should be knowing equally well their social desirability, whether it be respect for life, respect for genders or need to safeguard one's sanity against drunkenness.

Therefore we call upon all Buddhists to review their attitude to the observance of *pañca sīla* and not garrulously talk in schools and homes, and that in the company of children, that *sīlas* are good but difficult to observe and to keep. Think of the irresponsibility and the extent of the damage you cause by talking like this. Please think of the societal relevance of the *pañca sīla* and think of the better world of love and generosity we can build thereby for our fellow humans, without too much begging and borrowing, even from the IMF and the World Bank.

I should also seriously remind you that while *pañca sīla* plays such a desirable role of social correction for bringing about collective peace and harmony, is also basically the bedrock for building up personal and individual character. The very motivation for social well-being, is in itself a corrective measure for ego-reduction and altruistic motivation. These are the bases of social building. We should constantly remind our children of the worth of *pañca sīla* in society. Parents must be an example of their regular observance, not of

their breach, whether it be the mother or the father.

But this is only the foundation. This not at all sufficient for graduation in the school of Buddhism. We do need to graduate. It would be shameful to discover too many drop-outs, particularly among the grown ups. We should, in the course of our living as adults, be able to push this up by three more items of **senior sīlas**. This brings us to the region of **seasonal sīlas** like the *aṭa sil* which we take upon on special days of the moon, observing the lunar calendar. Please note with adequate seriousness that English Buddhists at the Amaravati Buddhist Centre in England have already returned to the lunar quarters or the four *poṃyas* of the month.

Let us learn for once what each one of us wishes to do by observing the eight precepts, or those three additional ones. It is a wish to be adults or grown ups, with a desire for self-determination and self-maturity. We wish to check our ability to forego a meal and starve once in a while with fair regularity. Have we the strength and determination to undertake such a small thing as that. Or are we miserably incapable. The precept by which we pledge to undertake the fast is what we say in the morning as the first of the *aṭa sil* saying *vikāla-bhojanā veramaṇī*. Do you and the monk who gives it to you, both know what you are saying? Even in ignorance do not be guilty of deliberate lying. You do not want to be accused so. So please be honest. Do not claim to take *aṭa sil* frivolously or having taken them, do not breach them.

The next refers to entertainment and self beautification for a single period of twenty-four hours. How much of will power or resolve have you? I dislike to have your reply as 'none at all'. The last of the eight **sīlas** is the comforts of a night's sleep. Imagine you are camping out somewhere, sleeping in a hammock. No hot-water bottles and no teddy bears to hug. That experience is fully worth having. You may soon be completely denied of them.

With the third millennium round the corner, do feel you are already grown up men and women. Acquire some healthy resolves and firm determination to be



smarter than you are, for your sake and for the sake of the world you live in. Be ye regular and honest *ata sil* observers, once or twice every month.

**May all beings be well and happy. May there be peace on earth and goodwill among men.**



## **(6) For A Clearer and Cleaner Understanding of the Dhamma**

**Full moon day Sermon on 29.05.99**

*Bhikkhu Professor Dhammavihari*

**Namo tassa bhagavato arahato sammā sambuddhassa.**

Greetings to our listeners on this Vesak Full Moon day.

Let me say a word or two by way of introduction. Do you and I realize that this is the last Vesak Full moon day of the second millennium. If it were, then it is time that we take stock

of what has happened in Sri Lanka or the world around and what we have done so far as Buddhists. With a new era to dawn, do we not need to address ourselves to problems besetting mankind for another millennium to come?

All is not well with the world. Do we allow things to go on as they do, whether in Sri Lanka or at world level? No we cannot. We need to rethink about our lives and about our religion on which we lean for support. Hence this subject for my sermon today - For a Clearer and Cleaner Understanding of the Dhamma.

A wrong grasp of the dhamma, it is said, is as dangerous as gripping a venomous snake by the tail. It could possibly swing round and sting you to death.

The Majjhima Nikaya of the Buddhist scriptures has a sutta on this subject named Alagaddūpama or Parable of the Snake. In this context it is also important for us to talk not only of the Buddhist teachings, i.e. the Dhamma including its philosophy, but also of its relevant other material relating to Buddhist history and its culture. It is on the evidence provided by all these sources that the world at large assesses Buddhism for its worth as providing a source of inspiration for the advancement of human culture in the world. It is our firm belief that sermons on the Dhamma should not only deal with the subject of individual salvation through insight meditation or widely popular *vipassanā*, but that they should also concern themselves with the problems we humans create in the world we live in. None of us, of any faith, can crave for heavenly pleasures, in a world beyond this, harassing and bullying those around us under various pretexts.

On every occasion we address ourselves, not only to Buddhist listeners but also to the world at large, specially on solemn occasions like the day of the Vesak Full Moon, we need to take up contemporary problems in the world and explain to everybody where Buddhist thinking stands on these issues. This is a time to talk of Global Futures. Not merely debate on petty provincial issues like the resting places of the dead or departed spirits, with physical embodiment or otherwise.

This subject we are sponsoring is vast and covers three distinct areas as 1. The documented material in the Pali language, as far as we Sri Lankans are concerned, 2. Translations of these in English and Sinhala and 3. The interpretations to these as offered by later generations of scholars who happen to be both Buddhist and non-Buddhist, as well as Sri Lankan and non-Sri Lankan. The errors and blunders committed and perpetuated by some of these latter, no matter what their identities are, has been seriously disastrous. We shall endeavour, in the process today, to indicate and clarify some of these. What we refer to here as documented material in the Pali language covers the two major areas of Dhamma and Vinaya. This is what came to be examined and rehearsed at the First Buddhist Council or the first *Saṅgīti*. We know fairly well the extent of

what was gone through at this stage.

Today, with the assistance of the computers, we have been able to fix the identity of these canonical texts as Pāli or *tantī*. About three or four versions of this are now available on the electronic media for any one who is interested in pursuing them. But of course remember you need your knowledge of the Pali language. If you seriously contemplate studying a bit of it, do not forget that our services are available to you. We have already put the Buddha Jayanti Tripitaka in Pali on the internet. The Vipassana Research Centre of Goenkaji in India has produced a CD Rom including the basic canonical texts, together with their commentaries and their sub-commentaries, i.e. *Aṭṭhakathā* and *Tikā*. Thailand has produced two CD Roms independent of each other.

As far as canonical texts in Pali are concerned, it is true and we are prepared to admit that we discover a few serious errors of bad editing in the hands of the pioneers, most of who worked in the field well before we were even born. We are ever indebted to them for the yeomen service they have rendered. Working on texts written in native scripts like Sinhala, Myanmar and Thai was no easy task for them. Some of our Sinhala letters like ma, ba and va, or the aspirate bha together with unaspirate ga and ha, particularly when written on the Ola palm leaf, were easily mistaken one for the other.

One very grave mistake we must not fail to mention here as a good example has been causing a great deal of irritation to sociologists, particularly the feminist activists, both here and abroad. It occurs at Anguttara Nikaya II. page 82 where three different activities which women would not normally resort to are listed. Now please do not rush to the conclusion that the Buddha is insulting womankind. The last of these reads as *na kammojaṃ gacchati*. This is the reading in the Pali Text Society edition referred to above. Taking this as the correct text reading, the English translator renders it as " woman does not get the essence of the deed." We certainly agree that to find the Buddha saying this kind of thing, if he ever said it, is indeed very annoying. But the truth is that he never said it. It is inconsistent with his line of thinking. He certainly was not anti-

feminist. That is why his true woman disciple Soma rebuffed Mara, Satan in Buddhism, and sharply retorted: What does it matter to you our being men or women? *Itthi-bhāvo no kiṃ kayirā*. As long as we have wisdom to see truth apart from falsehood: *Sammā dhammaṃ vipassato*.

But we often discover enthusiastic young researchers, working their way through without adequate chaperoning, rushing to start a tirade on that silent Buddha on this issue. Buddha would not certainly hit back. But it would certainly boomerang on those who argue in this manner. Having honestly discovered that inconsistency of thinking in the text, if one is capable of making such a discovery, have a little patience and walk across to the other shelf in the library where the Buddha Jayanti Texts in Sinhala script are stacked. Look up the relevant text there. You will discover the reading there as *kambojaṃ gacchatī* where the second *ma* is read as *ba - kambojaṃ* and not *kammojaṃ*. This would easily be rendered as "A woman does not go to the country of Camboja." You should further check with the Commentary on this text which explains Camboja as a distant north-western region of India where it is unsafe for women to go even for the sake of earning some extra money. What a timely warning in these days to women who risk going abroad for the sake of perilous financial gains, to balance their family budgets.

This single instance should be enough to convince our listeners of the need to be careful about the accuracy of the Pali texts we use in studying Buddhism. The mistakes may not be so numerous. But where inaccuracies do occur, they are serious enough to throw us completely overboard.

The next category of faulty translations abounds with mistakes. They occur both in English translations of the west as well as in Sinhala translations of Sri Lanka. Sometimes they range over periods of several hundreds of years. They have very seriously damaged the cause of Buddhism, both with regard to its doctrinal and philosophic content as well as its variegated and rich cultural heritage. These should be the concern not only of the academics who vociferously put them down in learned papers. They should equally interest the

Buddhists who inherit Buddhism, both to serve their transcendental needs of spiritual accomplishments as well as those who wish to share with others in the field the rich cultural heritage of Buddhism which could immensely contribute to the enrichment of human life in society.

A major error of recent times has been the mistranslation in the Middle Length Sayings of the lines in the Alagaddūpama Sutta of the Majjhima Nikaya where the concept of soullessness or *anatta* in Buddhism is taken up for discussion [M.N.I.138]. The correct text reading is *Attani ca bhikkhave attaniye ca saccato thetato anupalabbhamāne* which should be clearly translated as "But if a self, monks, and what belongs to a self, well and truly do not exist". But the said translation takes it as " But if Self, monks and what belongs to Self, although actually existing, are incomprehensible" [MLS.I.177].

Let me say here straight away that the seriousness of this translation error could be sensed only by a true student of Buddhism who has at least a minimal grasp of the fundamental concepts of Buddhist teachings. In Buddhism, the three basic characteristics of life are called *Tilakūṇa* in Sinhala or *tilakkhaṇa* in Pali. They are 1. impermanence or transience, i.e. *anicca*, 2. the resultant unsatisfactoriness or displeasure, i.e. *dukkha* and 3. and emerging out of these two, the invariable truth of soullessness or the absence of an enduring essence or self, divine or otherwise, within the human, i.e. *anatta*. Even today, there are students of Buddhism who seriously dispute this, each one leaning, as far as we can see, on their submerged loyalties towards a permanent soul.

In a Poya day sermon like this, all that we can do is to point out a few typical mistakes which are found widely scattered in our texts and translations. At the conclusion of the Buddha's first sermon or the Dhammacakkpavattana Sutta, it is said that the *devas* who were listening to it all around him declared in one voice that " the Buddha in the Deer Park of Isipatana delivered to the world a message whose truth cannot be assailed by anyone in the world of gods and men. That he could not be proved wrong." The Pali for this is *dhamma-cakkaṃ pavattitaṃ appativattiyam*. The literal meaning of this is that " the wheel of the

dhamma has been set rolling by the Buddha and it cannot be reversed or be made to turn backwards by anyone in the world." Its truth is unquestionable. The meaning is unalterable.

But unfortunately, we cannot get a single correct translation of this in Sinhala in Sri Lanka. The last correct rendering of this is in Pali in the Commentary to the Paṭisambhidāmagga. The Sinhala have just missed it. They have said it all the while and keep on saying that none but the Buddha could have delivered it. To them *appativattiyam* means *no pa'va' tviya ha'ki*. Do we thereby endeavour to enhance the greatness of the Buddha? But we find the Buddha himself saying that the venerable Sariputta also keeps rolling the wheel which he has already set in motion: *Evaṃ eva kho tvaṃ Sāriputta mayā anuttaram dhammacakkaṃ pavattitaṃ sammadeva anuppavattesi*. S.N.I.191

The above statement, said to have been made by the extra-terrestrial hosts of the entire cosmos, should be known and viewed with that same implication unimpaired. Taken as history, myth or legend, what it connotes is vital in the study of its religious culture. It is undeniably a universal acclamation of the message of Buddhism. What has happened in course of time, we would unhesitatingly declare, is a distortion which is both degrading and damaging. Why do such mistakes go undetected and uncorrected? Both Buddhist as well as Pali scholarship in this country has now to rise well above this stagnation. Postgraduate Institutes of Pali and Buddhist Studies, Buddhist and Pali Universities and Dharma Pīṭha Institutes have to gird their loins and come forward to do the necessary rescue and salvaging.

All manner of amateurs and critics without adequate credentials are seen rushing to the stage these days from everywhere to assess Buddhist teachings and even to offer alternatives from their pet sources. They clearly appear to be supporters of new mushroom movements, emerging everywhere in the name of Buddhism, garbed sometimes as reforms and liberation movements. They claim to offer efficient short cuts to salvation, liberate the under privileged and provide many other attractions, which undoubtedly are entertaining. Entertainment is the

best we could use to describe them.

We would rather leave them alone to fight windmills like Don Quixote of old in English literature. But when clear distortions of Buddhist texts, translations or interpretations are attempted, either in blissful ignorance or in sheer mischief, they definitely have to be nailed to the counter. A good deal of unmasking in the ring of such popularity-seeking wrestlers needs to be done. In the news papers and all manner of available media, they seem to find more than enough water to swim around. Our public must have the skill to detect and identify them, and challenge them bravely without hesitation. These have to be the first steps of a Buddhist Renaissance movement in this part of the world, anticipating the dawn of the new millennium.

It is our belief and our conviction that once the major religions of the world today which are present in our country are cleared of some of the minor distortions they have suffered and rid themselves of the corrosive accretions which they have tolerated over centuries, there should be the possibility of a common ground of wholesome ethics which would serve as a basis for harmonious inter-communal and inter-religious living. It is our fear that we have never so far looked in that direction.

Let us at least as Buddhists look into our selves and look at the instructions we have in Buddhism for the preservation of social harmony. What steps should we take to maintain law and order and guarantee security of life and property in the land. Who assures whom about the dignity and decorum with which the men and women of the land should live? This is why the Buddhists are called upon to avoid any breach of their basic five precepts. The breach of anyone of these brings into society fear and dread, unrest and agitation. In Buddhism, both the rulers and the ruled are governed by certain social obligations each has towards the other.

According to Buddhism, governments and those who run governments, both have to be a source of delight to the people over whom they rule. They even

explain the word *rājā* as one who gives delight to the people: *janam rañjayati ti rāja*. Justifiable protection has to be provided by the state, not only to the humans, but even to the birds and beasts in the land. As they say in Pali *rakkhāvaraṇaguttiṃ samvidahati migapakkhīsu*. Numerous rulers of Sri Lanka, who were under the influence of Buddhism, have proved themselves to be so. Facilities for just employment like agriculture and industry had to be provided, but with no insult or injury to anyone. Trade and industry should leave no room for grief or regrets, neither through ceaseless slaughter via animal rearing, suicidal production of alcohol, or through derivative evils like environmental pollution.

Over the decades, sanity is seen emerging in these areas all over the world . Extensive research is being done and books are being published in large numbers by very competent authorities on subjects like environmental care and respect for all forms of life. Respect for life is regarded today as the basic assurance for the survival of man on this earth. Scientific probes highlight these everywhere. Books like **Biophilia Hypothesis** carry very informative articles by both scientists and philosophers on this theme.

Pleading for divine sanction for destruction of life, whether it be the invading of territories of others for political reasons, or be the offer of thanks for plentiful supplies on one's table at meal times, both these now come to frowned upon by men and women of wisdom and judgement. Books like Frances Lappe's **Diet for a Small Planet** and Peter Singer's **Save the Animals** expose these policies even as disastrous economic blunders. They reckon with the destruction of the wet forests of South America as unimaginative gluttonous planning. Jeremy Rifkin's **Beyond Beef / Breakdown of the Cattle Culture** make similar assaults on the cultural blunders of the century. Humans alone are answerable for these. It is virtually that man is losing the legitimacy for his stay on this planet by the destruction of life around him. Put the stress on any side you like, as biological, economic or spiritual, the present on going disrespect for life among certain sectarian groups will eventually be proved suicidal. The nakedness of their viciousness is seen by everyone. It cannot be concealed under a veil of old-world



religiousness.

Sri Lanka is primarily a Buddhist country with its nearly seventy per cent Buddhist population. More than twenty-five centuries ago, it was the Buddha together with the Jains, as champions of a massive protest movement, who declared in India that compassion is the ultimate ethic in life: *ahimsā paramo dharmah*. It was a valiant protest against religious slaughter too. Today we are glad to note that many younger women in America like **Victoria Moran**, write books on the same theme, under titles like **Compassion, the Ultimate Ethic**, quoting Buddhist texts like the Dhammapada and Mahayana sūtras, supporting the world move towards Vegetarianism.

Finally I wish to pin down my plea today for a clearer and cleaner understanding of the

Dhamma on this single item of abstinence from destruction of life as enjoined in the first precept of the *Pañcasīla*, namely *pāṇātipātā veramaṇī sikkhāpadaṃ*. Know thy first precept and endeavour to live up to its expectations. Begin by observing at least a single vegetarian day in your home every week from this Vesak and try to face the third millennium with a cleaner and untarnished image. The world where sanity is will always be with you.

Let me end up with a world-level publisher's message from Victoria Moran's **Compassion: The Ultimate Ethic**.

**"VEGANS are total vegetarians, dining on the great variety of delicious and nutritious foods from the "vegetable kingdom" to the exclusion of all types of meat, dairy products, honey, eggs, etc... The vegan chooses to abstain from anything which has its origin in the pain, exploitation or death of a sentient fellow creature.**

**Although its ethical roots can be traced back thousands of years, it has only been in recent times that various health benefits and ecological advantages of vegan living have begun to attract widespread attention. Victoria Moran examines why people are turning to this compassionate way of living, and the**

difference it is making in their lives.

May all beings be well and happy. May there be peace on earth and goodwill among men.



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කිමඤ්චානි කො පන භන්තෙ කුසලානි සීලානි ඉමානි සංසානි ති

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අද අපට මේ මාතෘකාවෙන් බණ කියන්නට විශේෂ ආරාධනාවක් කරන මේ පිරිස මැද්දේ ඉන්න වැඩිමනන් කියන්න ඕනෑ නැහැ ඉහළ වයස් ප්‍රමාණයේ ඉන්න අපේ අර පෙලිසියා සහෝදරිය විසින් මාතෘකාව දුන්නම ටිකක් කැරකිල ගියා මොකක්ද කියල බලන්න විනාඩියක් යන්ඩ ඉස්සර තේරුම් ගන්නා මේ බණ පොතේ කිමත්තිය සුත්ත කියල කුමක් සඳහා ද කියන එකයි කිමත්තිය කියන්නේ For what purpose කිමත්තිය සුත්ත කියන මාතෘකාවෙන් අංගුත්තර නිකායේ හොඳ බණ පදයක් තියනව දසක වග්ගයේ කරුණු දහයක් ඇතුලත් කරල මෙයින් කියවෙන්නේ වරක් බුදුරජාණන් වහන්සේ වැඩ ඉන්නකාලේ ධර්ම භාණ්ඩාගාරික වූ අනඳ භාමුදුරුවෝ බුදුභාමුදුරුවන් ළඟට ඇවිල්ල ඔන්න ඔය මං කිව්ව අර පාලි පාඨය කියල බුදුභාමුදුරුවන්ගෙන් ප්‍රශ්නය ඇහුවලු ස්වාමීනි භාග්‍යවතුන් වහන්ස කුසලානි සීලානි මේ සිල් කියන ඒවා බහු වචනයෙන් These items are available කුසලානි හැම තැනම සීල නෙමෙයි සුත්‍රයේ පමණයි Observances people that may be join මං අටුවාවන් අරං බැලුව අනවච්ඡ සුඛ Not purpose අපි හොඳ ඒවයි කියල හිතාගෙන ගෙදර කෙනෙක් මියගියාම හත් දවසේ බණ කියන දාට මේ ධම්මවිහාරිටත් එන්නෙයි කියනව බණ කියනනෙයි කියල අර ඒ බණ කියන තැනැත්තිය වෙනුවෙන් එළියේ ගේට්ටුව ළඟ ගොක් කොළවලින් සරසාපු තටුවක හොඳට එක්කො බුරියානි නැතිනම් කහබත් තියල තියනව ඒක සිරිතක් සීලානි කියල කියන්න පුලුවන් ඒක වච්ඡ That is incorrect that is not to be done ඒ නිසා සිල් කියන ඒවා පුරුදු වූ වතාවත් හැටියට මිනිසුන් සලකනව මේක හොඳ වැඩක් කියල නමුත් ඒවා අපේ මිමිමෙන් ගැනීමට වැරදි නම් ඒවා වච්ඡ නමුත් ආනන්ද භාමුදුරුවන් අහන්නේ බුදුභාමුදුරුවන්ගෙන් බුදුභාමුදුරුවන් අනවච්ඡානි කුසලානි සීලානි වැරදි යහපත් සිල් කියන ඒවා කිමත්තියානි කවර ප්‍රයෝජනයක් සඳහා ද For what purpose where ඉමානි සංසානි Where would be මොන විදියේ ප්‍රතිඵල ද ඒවායින් ලැබෙන්න ඉතින් අපේ පින්වත් මේ ශ්‍රාවක ශ්‍රාවිකාවන් ආ සතුට ප්‍රකාශ කරන්න ඕනෑ අපි අවුරුදු හැටකටත් වැඩිය තිස්සේ අඳුනන අපේ විජේවීර සහෝදරයා සමාවෙන්ට ඕනෑ බණ අහන්නත් ආ එක සහෝදරය සාදු සාදු මා සාදරයෙන් පිළිගන්නව ඔය කථාව බණ පොතේ ලියන කොට බොහොම ලස්සනට ලියනව ඔය සුවාසු දහසක් ධර්මස්කන්ධය මේ වගේ කැසට් තියාගෙන රැකෝඩ් කරපුව නෙමෙයි ඒ සුවාසු දහසක් ධර්මස්කන්ධයෙන් තියෙන්නේ මේ ලෝකයේ ඉන්න සත්වයාට වෙච්ච වග වෙන කරදර දැනගෙන ඔවුන් ඒ සසරින් මුදවන්නට වන ව්‍යාපාරයක් පමණයි බුදුභාමුදුරුවෝ කිව්ව කීප වතාවක් භික්ෂුන්ට දුක්බජනං භික්ඛවෙ පඤ්ඤාපෙම් දුක්බස්ස නිරොධං That all guide Not to be keep in the parame area මේ සසර ගත සත්වයා දුකට පත් වූ හෙයින් ඔවුන් එයින් මුදවන්නට මා මගක් සොයාගත්තමයි කියල ඒ නිසා ධර්මස්කන්ධය විශාලයි සමහර විට බොහොම කෙටියෙන් කියනව නම් බොහෝම ටිකයි පොත් ලියද්දී රහතන් වහන්සේලාත් බොහොම හොඳට කරන්නට ඇති මේකෙ කියන්නේ ආනන්ද භාමුදුරුවෝ බුදුභාමුදුරුවන්ගෙන් ඇවිල්ල මේක ඇහුවයි කියල තවද ඒක මම ඇස් පෙතිම අඩුව තියාගෙන වුනත් මැග්නි fසින්ට ග්ලාස් එකක් තියාගෙන බලල බලල බලල අටුවා තියාගෙන බලල බලල මැනල බලල ඔක්කොම බලල මේ බණ පදය මෙහෙම ඉදිරිපත් කරන්න It is not a presentation ධර්මයේ විවිධ කොටස් විවිධ තැන්වල ඉදිරිපත් කිරීමේ ලක්ෂණයක් තියනව Skill in presentation going presented in this way is not done ඒකට කරපු හොඳම උපාය කෞශල්‍යයක් තියනව නියම සුදුස්සෙක් නෑ ආනන්ද භාමුදුරුවන් වගේ It is most attendance only the mask මේක පටන් ගන්නේ මෙන්න මෙහෙමයි කිමත්තියානි කො පන හත්තෙ කුසලානි සීලානි මා මට දැනගන්න ඕනෑ භාග්‍යවත් බුදුරජාණන් වහන්ස මේ කුසලානි සීලානි හොඳ සිල් කිමත්තියානි කවර ප්‍රයෝජනයක් සඳහා ද ඉමානි සංසානි මේවායින් ලැබෙන ආනිසංස මොනවද කියල ඇහුව As an excellent opening tons and tons of Buddha matter බණ පොතේ අපි කියාපු තරමට හැම තැනම ඕක කියවෙනව ඒ නිසා මට fපිලිසියා අතනින් විතරක් නෙමෙයි හැමතැනින්ම මට මේක පැහැදිලි කරන්න වෙනව සහෝදරයා Seela is මෙතනත් ලස්සන විදියටයි ඉදිරිපත් වෙන්නේ අපි ඒක නිසා මේ මාතෘකාව කල් වෙලා තියන හැටියට බලල සම්පූර්ණ කරල දෙනව නොයෙක් නොයෙක් තැන්වලදී මේකට දෙන පළවෙනි උත්තරය ගත්තම බුදුභාමුදුරුවෝ කියනව අවිච්ඡාපිසාරානි අඤ්ඤා අවිච්ඡාපිසාරා ආනිසංසා සීලං සීල කියන්නේ මොකක් ද සීල කියන්නේ සදාචාරාත්මක මිනිසුන් මැද්දේ හැසිරෙන අය හැසිරෙන ආකාරය That's good moral behaviour of every civilize man Are

you civilize you are සීලවතී නම රෙජිස්ටර් නෑ You have to be everybody has you බලන්ට බුදුහාමුදුරුවන් ඉදිරියේ කොසොල් රජපුරුවෝ තමන්ගේ මල්ලිකා දේවියට දුවක් හම්බුවුනයි කියපු වෙලාවේ මුන ඇදවෙලා ගියා ඔයාගේ තාත්තට එහෙම වුනේ නෑනෙ ඔයත් දන්නව හරියට නේද නමුත් මුන ඇදවෙලා ගියා මෝඩකම් කරන්න එපා රජපුරුවෝ සමහර ගැනු ළමයි ඒකවිවයා සීයා සෝසා ඉතිපි ඒකවිවයා සමහර ගැනු පිරිමින්ටත් වඩා හොදයි සීලවතී මෙධාවතී කියල බලන්ඩ කිසිම වෙනසක් නොකර මිනිසුන් අතරෙහි සදාචාරාත්මකව හැදෙන්න නම් සිල්වත් විය යුතුයි සිල්වත් විය යුතුයි සිල්වත් විය යුතුයි අද උදෑසන මසකට පෙර අපවත් වී වදාල අපේ පුජ්‍යපාද මහානායක ස්වාමීන් වහන්සේ ගැන කලා කළ සෑම නායක හාමුදුරුවන්ම කිව්වේ සිල්වත් කම රකින්න අනුමත්තෙසු වජ්ජේසු හයදස්සාවී අපේ මඩිහේ නායක හාමුදුරුවෝ ඉතා සුලු දේකින් වත් වරදක් කර ගන්ඩ ලැස්ති නෑ දැන් මෙතන තියෙන්නෙ සීල That is a basis of good living warayaty that is the president or the prime minister or the leader of the opposition or the speaker there of no worth there of seela stare of good behaviour seriously ප්‍රතිඵල නොවෙයි No it is the good behaviour හැබැයි මම දැන් එකක් කියනව මෙහෙන් පොඩි සිල්වලින් පටන් අරගෙන නැගිල නැගිල ගිහිල්ල මහණකමේ ඉහලට යන කොට ආ සීලක්බන්ඩ වගේ ඔක්කොම කියල ඒ නිසා සීලය පළවෙනිවට අවිජ්ජටිසාරානි සංසාරා අවිජ්ජටිසංසාරා නියානි සීලානි මොකක්ද මේ අවිජ්ජටිසාරා කියන වචනය හොද වචනයක් හිරි ඔතප් නොමැති එක හිරි ඔතප් දෙක තියනව දැක්කද මේ සුපර් මාකට් එකේ ස්ටෝල් එකේ විකුණන්ඩ තියනව දැක්කෙන් නෑ ඇහුවෙන් නෑ නේද හම් හිරි ඔතප් දැන් කොහෙවත් නෑ වෙළඳ පලේ මෙහාට ගේන්නෙන් නෑ එක්ස්පෝට් කරනව නම් පිරටට වුනත් තියනව තාම නමුත් ප්‍රේත පාද තියන ලංකාවට ගෙන්නන්ට ඕන්නෑ කියල ගෙන්නන්නෙ නෑ ඒවා දැන් වෙළඳපලේ නෑ අවිජ්ජටිසාරො කියන එක විජ්ජටිසාර කියන එක ඊටත් වඩා ලොකුයි මානව වර්ගයා වන මිනිසාට අවශ්‍ය ගුණය හරි නේද No reflex no remote විපිළිසර භාවය අනේ නැන්දේ මං දන්නෑ මේක මෙහෙම වුනා අම්ම මොනව කියයිද දන්නෙන් නෑ තාත්ත මොනව කියයිද දන්නෙන් නෑ නේද විජ්ජටිසාරා තමන්ගේ වරියාවේ තමන්ගේ පැවැත්මෙහි තමන්ගේ වැඩපිළිවෙලෙහි සිදුවන වරදක් ලෝකයා විසින් විවේචනය කරනව කියන එක අපි කවුරුත් දන්නව නේද පංගුවක් ගොල්ලෙ පණ වගේ ඉන්නව නේද අහුවුණ දාට දන්නෙම නෑ නේද ආන්ත ඕකට තමයි විජ්ජටිසාර පිළිසරණ Regret and remorse for your mistake some people do it evident thanks of remote බුදුහාමුදුරුවො ලස්සනට කියනව නේද සමහරු වාගෙ වංචාකර යන්ඩ එපා මට කවදා හරි කොල්ලෙක් කිව්වොත් හාමුදුරුවො නියම මිම්මෙන් ඒක නිසා සදාචාර Good living culture refine ඕකට තියනව මිනුම් දණ්ඩක් The rules of propriety ඉංග්‍රීසියෙන් නම් ඕනෑ තරම් වචන තියනව සිංහලෙන් කියනව හැදිවිවකම එකෙ අනික් පැත්ත අසික්කිත අපට නම් කෝපි කාලෙ මේ තරම් වයස නෑ සීය කියනව අනේ අනේ කොල්ලො උඹේ අසික්කිතකම පන ගියාට වැඩිය අමාරුයි සීය කිව්ව නම් මු අසික්කිතය කියල හැදිවිව එකෙක් කියන මුට හරියට රිදුන දැන් ලෝන්ස් ගැහුවේ ඒක අපේ ලෝන්ස් කියල දන්නව නේද පාටිස්වලට ඇදන් එන ප්‍රමාණයේ අඩු තරමට නේද මට ඕනෑ මට ඕනෑ තැනට මට ඕනෑ එකක් මං ඇදගෙන යන්නෙ කියල කියනව නේද ඒක නිසා විජ්ජටිසාරො කියන එක හරියට වැඩ කරන්නෙ හොද සදාචාරාත්මක සිල් ඇති සොසයිටිවල අය Buddhist has a no relevance and world of fools that මිස්ග්‍රියන්ස් විලන්ස් දැන් පන්සිල් අරගෙන සමච්චල් කරන්නෙ ආ ඕ වෙරමණි සික්ඛාපද ජොලි කරන්ඩ කියන සික්ඛා පද නේද වෙ රමණි කියන්නෙ වෙන් වෙන එක වෙ රමණි සික්ඛා පදං රමණි වෙන සික්ඛා පද වෙන් වෙන එක සුරාමෙරය මජ්ජිමනිකා දට්ඨානා අඩියක් ගැහුවොත් රමණි කාමෙසුමිච්චාරා තමන්ගෙ බිරිද ඉන්ද්‍රද්දි අනික් බිරිදකගෙ අනිත් අල්ලගෙන කොලොප්පම් කළොත් ඒක රමණි හොදයි ඔය කිව්වේ සිල් කියන ඒවායේ ඇති වැදගත්කම තමුන්ට පහදා දෙන්ඩ බලන්ඩ බණ පොතේ හැටි බුදුහාමුදුරුවන්ගෙන් ඇහුවම ස්වාමීනි මේ ලෝකය අන්තො ජටා බහි ජටා පැටලිලා පැටලිලා පැටලිලා මේ හාමුදුරුවන්ට මේක ලිහා ගන්ට බෑ කො ඉමං විජ්ජටියෙ ජටං මේ ගැටේ ලිහාගන්ට බෑ කාටද පුලුවන් කිව්වොත් ඕකේ පිළිවෙලක් තියනව සීලේ පතිට්ඨාය Most reform We learned professions skill acquire you have no m of area ඒක නිසා සීල කියට එකට කියනව පතිට්ඨා ධරණිය පානං මේ කවුරුත් මිහිපිට අඩිය තියලයි ගමන් කරන්නෙ ආන්ත ඒ වගේ That your foot on living සීලය මත පා නොතබා කෙනෙකුට සදාචාරාත්මකව

ඒවත්වන්නට බැහැ As well ඒක නිසා පින්වතුනි අපි කාටවත් වෝදනා කරනව කියල නොසිතා මේ කියන දේ තේරුම් ගත්ඩ දැන් රටේ වෙළඳ පලේ මෙතන ඉඳල බමබලපිටියට ගියත් අනිත් පැත්තෙන් කොළඹට ගියත් Instant instant inatant instant tea instant coffee instant every හොර සේවකයන්ගේ ඉන්සන්ට් බී ඒ එහෙමත් නියනව අද කියනව Next month I give you we have labour ඒක නිසා සීල කියන එක අමතක කරල Would you back on seela and think go to අපට ඇහෙන්නේ තවත් අවුරුදු තුනක් හතරක් පහක් ඊට වැඩි ගණනක් භාවනා කරපු අපේ පින්වත් සහෝදරියෝ කියනව හාමුදුරුවනේ දැන් රූපාවචර අරූපාවචර ධ්‍යාන අටටම දැන් යන්ඩ ඕනෑ අර මාර ගස් යට රේසින් එක දැන් ඉවර ද අන්න එහෙම රේසින් කාර්වල නම් රූ රූ ගාලා අටවන ක්‍රමයට ගිහිල්ල ආපහු ඇවිල්ල හැන්දෑවට ෂොපින් යන්න පුලුවන් What shall you go through to the eight jhanas by learning the theory of it thus unheld of it anybody teach up to the eighth jhana බුදුහාමුදුරුවො හොඳ පොරක් බොහොම අමාරුවෙන් නියම ගුරුවරයෙක් Real professors on India ආලාර කාලාම උද්දකරාම සිය ගණන් දහස් ගණන් ගෝලයො ඉන්න තැන් සිද්ධාර්ථ කුමාරයා මේක ඉගෙන ගෙන කරුණක් කිව්වා Right man get first at owners මෙහෙ ඉන්ඩ අපිත් එක්ක මේ ගෝලයන්ට උගන්වන්ඩ ඔබට මේක කරන්ඩ පුලුවන්කම නියනව ඒත් අවුරුදු ගානක් අර apprentice ආධුනිකත්වය ලබාගෙන ඇප්ලයිඩ් ඇප්ලයිඩ් theory and practice නියරි ඇන්ඩ් ප්‍රක්ටිස්වලටයි ඒක ආවෙ එහෙත් ඒ කවුරුවත් දන්නෙ නෑ ඒ පන්චීම දුන්න නම් එන්ඩ මෙහෙම Associate permission concern it is already teaching මෙපමණක් ද ඔබ වහන්සේලා අටවෙනි ක්‍රමයට යන්ට උගන්වන්ඩ පුලුවන් ද කියල ඕකෙන් නම් බැහැ එහෙනම් අනේ ඕක නෙමෙයි මම බලාපොරොත්තු වෙන්නෙ No thank you sir ඉනින් විනෝදයට ද මේ අටවෙනි ක්‍රමයට යන්නෙ ඊට පස්සෙ එහාට යනව මෙහාට යනව ෂොපින් යනව තව මාර්ග දෙකක් නියනව ලෞකික ජීවිතයට යනව අටවෙනි ක්‍රමයට යනව එහෙට යනව මෙහෙට යනව අපේ සිදුහත් කුමරු නිබ්බිද්ද ගවිණම් තං ධම්මං අරහං කරෙඤා ඒ ගුරුවරුන්ගෙන් උගත් දහම ප්‍රමාණවත් නොවන බව තේරුම් ගත් සිදුහත් කුමරු ඉනින් එදා බුදුහාමුදුරුවන්ට ඔය තං ධම්මං සරණං ගවිණම් ඔය යන ගමන නොවෙයි මගේ බලාපොරොත්තුව මම යනවයි කිව්වෙ ඒ එහෙම කිව්වෙ ඕකෙන් ගියාට ඔය නේවසංඤා නාසංඤායතනයට ඔය මගින් අසටො මං ඇන්වුනේ නෑ සංසාරෙන් අපේ සියලුම ආගමික ප්‍රයත්නයන් Everything in making in religion should be get up out of samsara එහෙ මෙහෙ යන්නෙ නෑ කානිවල් යන්නෙ නෑ ක්‍රමය යන්නයි ඉක්මනට ඕනෑකම Its your religious practice තමන් කරන ඒ ආයතනික ප්‍රතිපදාව තමන් සසරින් එතෙරට යන්නට මට එපා ආයි ගිහිල්ල අමුතුවෙන් මජ්ඣිමා පටිපදාව ආයි යන්නෙ මජ්ඣිමා පටිපදාවට යන්න අටවන ක්‍රමයට යන්නෙ ගුරුනාන්සෙත් එක්ක නෙමෙයි මේ වත්කාරි අරිය සච්චානි මේකෙ තියෙන්නෙ පරම සත්‍යයක් තුන්වරක් වැඩිකරල තුන්වරක් හතර දොළහක් වෙනව බුදුගුණ එහෙම වෙළඳ පලේ බඩු දෙකක් නියනව විකුණන්න ලේබල් ගහල නියනව මේ තියෙන්නෙ හොං කොං මේ තියෙන්නෙ බ්‍රිටිෂ් ඇම්පයර් මේ තියෙන්නෙ චීන කියල බඩු විකිණිල ඉවරයි මේ කියන කථාව Now get the college of the good what you do සල්ලි වියදම් කළා වැඩේ හරියයි කියල වැඩේ හරියන්නෙ නෑ බුදුහාමුදුරුවෙ කිව්ව නේද මෙහෙ ඉඳන් ආලෝක පුජාවට එන කවුරුත් දන්නව ධම්මවක්ක සුත්‍රය කලින් දන්නව නේද ආ ඔය දම්සක් සුත්‍රයේ තියෙන පණ්ඩිතය නොදැන ඉගෙනගැනීමේදී කින්ඩගාඩින්එකේදී ඉගෙන ගන්න ඕනෑ දම්සක් පැවතුම් මං දම්සක් පැවතුම් දන්නව මං දන්නෑ සද්දමනුස්සාවෙසුං කියන කොට සාදු කියනව ධම්මවක්ක පවත්වන සුත්‍රයෙන් කියවෙන්නේ හොඳ වටිනා බණ පදයක් කොලේ අරගෙන හාමුදුරුවොත් එක්ක සප්කම්පනා කරන්ඩ නෙමෙයි දැනගන්න මෙන්න දැනගන්නයි කියන්නෙ යම්තාක් කල් මට ඔය වතුරාර්ය සත්‍යය එකක් තුන් වරක් බැගින් තුන්වරක් හතර දොළහයි මගේ ඥානය මගේ ධර්ම ඇස සුවිසුද්ධං අහොසි පැහැදිලිද මා දුන් පිළිතුර ඒ ඔස්සේ යන්න ඕනෑ වතුරාර්ය සත්‍යය මාර්ගයෙන් දුක්බං සමුදයං නිරොධං මග්ගං කියන දේ ඔස්සේ යන්න ඕනෑ අන්න ඒ කෙනාට සීල කියන එක හොඳටම තේරෙනව හා දැන් අපි යමු සීල යනු ඉතාම සරල වගයෙන් මේ ගිහි ජනයාට දීල නියනව පන්සිල් පන්සිල් පද පහක් නියනව ඔය සිල් පද පහ තමයි දැන් කවුරුත් හදන්නෙ ආ පන්සිල් රකින සමාජයක් හදන්න හරියට මේක තමයි වැඩේ කියල මේක නෙමෙයි වැඩේ පිටකොටුවෙ බස් එකට ගිහිල්ල නැගල බස් එකේ තෙල් නියනවද දන්නෙත් නෑ අපි සිරිපාදෙ යනව කියල සාදු සාදු කියල අපි සිරිපා වදිනෝ කිය කිය ඉන්නව

පන්සිල් හොඳයි පන්සිල්වලින් කළයුත්තේ මොකක්ද කරන්නෙ කෙසේද කියන එක දැනගන්නව නැත්නම් ඔය පන්සිල් රැක්කට පස්සෙ ක්‍රමයෙන් පන්සිල් අල්ලල බලන්න පාණාතිපාතා වෙරමණි පරපණ නැසීමෙන් වළකිමු අදින්නාදානා වෙරමණි පරසන්නකයට අවහිරයක් නොකරමු I others of property කාමෙසුම්චිඡාචාරා වෙරමණි ස්ත්‍රී පුරුෂ ලිංග භේදය උඩ have respectability of transversing marriage people have respectability what it to save කොමාර හව්වනය කියන පාසැල් විදේදී විශ්ව විද්‍යාලයෙන් තියනව අන්න ඒවට මං ගරු කරනව

පුතුන්වෙනි එක හතර වෙනි එක කොයිම සමාජයකවත් ගෙදරවත් මහත්තය නෝනට බොරු කියනව නෝන මහත්තයට බොරු කියනව ලේලි නැන්දම්මට බොරු කියනව මුසාවාදා වෙරමණි Society the sensibilisation of canvas in home ඊට පස්සෙ ඒ කාලෙ අපි දන්නෙ නෑ දන්නම් හොඳටම තේරිලා Drugs and Alcohol ජොලියට ගහන්ඩ කියල කිව්වෙ නෑ සුරාමෙරය මජ්ජිමනිකෙ දව්‍යානා සුරාමෙරය කියන්නේ විවිධ ආකාරවල මත්ද්‍රව්‍ය ගහෙන් බෑ හැටියෙ නම් හරිම ෂෝක් ගහ යට ඉදන් බොන්න නියනව නම් අර පෙණත් එක්ක රා ටික හරි ෂෝක් කොහොමද ඊට පස්සෙ ඒක හරිගැස්සුවයිත් පස්සෙ පදම් කරල ආ ඇරැක් මෙන්ඩිසස් ඇරැක් හරි ෂෝක් ඊළඟට හොඳට විස්කි තියනව වයිත් තියනව පාටි පුස් වලින් හදන ජින් තියනව ඩිස්ටිල් කරපු අන්න ඒ කොයි විදියකින් හරි මජ්ජිමනිකෙ මත්වීම නිසා මොලේ ක්‍රියාකාරිත්වයට බාධා වන නිසා පමා දව්‍යානා වැරදි වැඩ කරනව තවද People have wrong giving result is investigation දැන් වර්කින් ගර්ලස් ලන්ඩ් ගන්නෙ නෑ නේද බියර් නැතුව I don't no මට ආරංචියි එහෙමයි කියලා ඔන්න ඔය පහ ඔය පහ හැටියට තියනව ඔය පන්සිල් ඕක විවිධ අංශවලින් බලන්ට ඕනෑ මම බොහොම ඉක්මනට කියා දෙන්නම් ඔය පන්සිල් පහ තියෙන්නෙ දැන් ගිය මහා යුද්ධයෙන් පස්සෙ ලෝකයේ වෙච්ච ජාත්‍යන්තර මැරවරකම් නිසා එක රටක් අනිත් රට යටත් කර ගන්නව පැහැර ගන්නව දහස් ගණනින් ඝාතනය කරනව ජීවිත ආරක්ෂාවත් සන්නක ආරක්ෂාවත් කියන දෙක ශිෂ්ට ලෝකයට පැවරුණා දෙවෙනි මහා ලෝක යුද්ධයෙන් පස්සෙ එක්සත් ජාතීන්ගේ මණ්ඩලය කියල මහා බල මුලුවක් හැදිල කිව්ව Or you must preserve fundamental human rights rest of the lives and rest of the property මේ දැන් කරන්නෙ දෙදහස් පන්සියයකට පෙර බුදුන් දවස පරපණට ගරු කිරීම පාණාතිපාතා වෙරමණි පරසන්නකයට ගරු කිරීම අදින්නාදානා වෙරමණි ඒව කියල තිබුන දැනුයි මේක ලෝකෙ රකින්න යන්නෙ තව ටිකක් පර පණට ගරු කිරීම මුලු ශිෂ්ට ලෝකයේම සම්මුතියක් ඒක කොතෙක් දුරට මිනිස් වර්ගයා ලෝකයේ ගරු කරනවාද කියන එක ප්‍රශ්නයක් දැන් දැන් දෙවියන්වහන්සේගේ අවසරයක් ඇතිව සතුන් ඇතිකරගෙන මරාගෙන කාපු සමහර ආගම් දැන් ලෝකයා ඉදිරියේ නැගී සිටගෙන කියනව ඒක වැරදීමක් දෙවියන් වහන්සේ සතුන් මරාගෙන කන්ඩ කිව්වෙ නෑ කියන පිරිසක් දැන් ඉන්ටනෙටි එක කරල බැලුවොත් ඇමෙරිකාවෙන් ගිහිල්ල නිර්මාංශ කිරීම ගැන කියනව මේකෙන් වුනේ හරිම අපරාධයක් මේ ලෝකයේ සත්තුන් හිටියා එළවලු වඩාගෙන බොහොම අපුරුවට හිටිය අනේ මහ ගං වතුරක් ආවා නෝ වාස් flood කියල ඒක දවස් ගණනක් මේක වතුර පිරිල තියන කොට කොහෙද කැබේජස් කොහේද කැරට් නෙදර්ලන්ඩ්ස් ක්ලැග්ස් රොටන් ලංකාවෙන් තියනව තව ටිකක් ඇ අපිට බයිරහා ඇන්ඩ් අනිත් ඒවත් කන්ඩ පුලුවන් නේද ඒ ගොල්ලො කියනව අන්න එලවලු නැතිව ගිය දවස් වල කන්ඩ දෙයක් නැති හන්ද කැමට බීමට දෙයක් නැති හන්ද කැව කියල වෙන දේවාගම් ගැන මම නම කියන්ඩ ඕනෑ නැහැ කලින් අවසර තිබිල අපි දෙවියන් වහනසේගේ ආඥාව පරිදි මරාගෙන කැවයි කියල දැන් මිනිස්සුන් කනව පාණාතිපාතා රකිනව නම් පින්වත්නි මෙතෙන්දී ඕක කියන්ඩ ඕනෑ නැත්නම් අපි කියනව පාණාතිපාතා වෙරමණි සික්කා පදං සමාදියාම් කියල ගෙදර ගිහිල්ල බැලුවම පාණාතිපාතා නොවෙයි පාණ අති ඇති පාතා ගෙදරත් තියනව Frig එකෙන් ඇති පාණාතිපාතා deep freezer එකෙන් ඇති පාණාතිපාතා ඔය කුස්සියේ ලිප යට තියන හැලියෙන් ඉන්නවා කවුරුවත් ආවොත් හාල් සේරුවක් ගන්න තියන කරවල යි හාල්මැස්සොයි ඒ ඔක්කොම පාණාතිපාතා වල ප්‍රතිඵල අනේ අපි කන්නෙත් නෑ අපි කන්නෙත් නෑ ඔන්න ඔතෙන්ට ගියා නම් මම හරි කැමතියි ධම්මික සුත්‍රයේ කියනව ඔය කන මස් මෙන්න මෙහෙමයි පාණං න අනේ Do you cut the neck of the copper සියං ආ න සාතෙයා ඒකට කියල කප්පවන්න ඕකගෙ බෙල්ල න ව අනු ජඤ්ඤා අමතං පරෙසං අර බයිරහා අනිත් ඒවා අනිත් ඒවා කරන ඒවලට නොව ඒඩින් වැඩි වැඩියෙන් ගන්න ගන්න තරමට වැඩි වැඩියෙන් මැරෙනව නේද කන කන තරමට පර පණ වැනසේ කියල කවියක් ලිව්ව තවත් පද කීපයක්

නියතව අන්ත මගේ කොමිපියුටරයේ තාමත් නියතව කන කන තරමට පර පණ වැනසේ කරෝලන් මස් ඇතිලියන් ඔහොම යනකොට කකුලුවා කකුලුවා නෝන ඇවිල්ල බලනව අඩු කරන්නෙ නැත්නම් යන්නෙයි කියනව නේද අද ගත්තොත් හතර දෙනෙක් හෙට ඒ මිනිහ අට දෙනෙක් ගේනව න ජානු ජඤ්ඤා අමතං පරෙසං අනුන්ගේ ඒ කරන මැරීමේ ව්‍යාපාරයට අනුබල දීමක් දෙන්ඩ බෑ දැන් පාණානිපාතා මාත් එක්ක කිව්ව නේ ඉතින් ඕක හැමදාම කරන්ඩ බැරිනම් මොකද කරන්නේ සුමානයකට සැරයක් වත් Vegetarian taper of Buddhist bite නැත්නම් ඔය සිල්වලින් වැඩක් නැහැ එතකොට අර ගෙදර නියෙන අන්ඩ කැඩිව්ව කෝප්පෙ වාගෙ නේ ඒක කියන කොට උපාසකම්මට මොකද තේරේන්නේ එළියට ගන්නවද අර අන්ඩ කැඩිව්ව කෝප්ප නෑනෙ අඩු කැඩිව්ව සිල් ඔය පළවෙනි එක ගැන කියන්නෙ දෙවෙනි එක ගැන කියනව නම් සිල් අරන් බලන්ඩ සමාජයේ ක්‍රියාත්මක වන අයුරු අදින්නා දානා වෙරමණි පර සන්තකය ඇහට නොදැන පරසන්තකය ගන්නා ආකාර ලංකාවේ අනන්ත අප්‍රමාණයි පෝයදා වුනත් ඉරිදා පන්සල් ටිහිල්ල යනකොට ගම්වල අර එහා පැත්තෙ ජේන් අක්කලෑ ගහේ පොල් ගෙඩියක් වැටිල තිබිල හදපානෙ ඕක දැකල ජේන් අක්කේ ඇයි ගස්වල පොල් පැහුනම කඩා ගන්නෙ නැත්තෙ ඇයි කියල අහනවද නෑ ඕක කකුලෙන් මෙහාට තල්ලු කරනවා ඔන්න අදින්නා දානා කැඩෙන තැන එහා ගෙදර ජේන් අක්කෑ ගහේ පොල් ගෙඩිය මෙහාට වැටුන ඔහොම කරන්න අපට පුරුදු වුනා පළවෙනි ශික්ෂාපදය ගෙදර ඉන්න පොඩි ලමයි දන්නව බැරිවෙලාවත් අහල පහල බල්ලෙක් කුස්සිය පැතේන ඉන්නව දැක්කොත් ආවිච් අම්ම හරි කවුරු හරි ගහපත් ගහපත් ගහපත් කොන්ද කැඩෙන්ඩ හරි ගහපත් ඔය පොල් බෑයක් අරන් යයි කියල නේද ඔන්න පාණානිපාතා කැඩෙන තැන පෝයට හරි මම පාණානිපාතා ගැන කියන්නෙ සිල් ගැන කියන හැම තැනම කියනව කැඩිව්ව පතුරු ගිය සිල්වලින් වැඩක් නෑ කියල අබණ්ඩ අසින අසබල අකම්මාස සිල් මදි කෝ ආන්ත තුන්වෙනි සික්ෂා පදය අරන් බලන්ඩ කාමෙසු මිච්ඡාචාරා වෙරමණි ගැහැණුන් හා මිනිසුන් අතර වයස් සීමාවක් නැතිව බාල වියේදී හෝ තරුණ වියේදී හෝ මහලු වියේදී හෝ ජෙකෝර්මනට propriety of in sexual relationship අපේ රටේ ඉන්න අපේ රටේ භාණ්ඩ අපේ රටේ පණ්ඩිතයන් වෙච්ච භාමුදුරුවරු පවා ඉංග්‍රීසියෙන් පොත් ලියනව කාමෙසුමිච්ඡාචාරා කියන්නේ පස්කම් වැරදි විදියට විදීමයි කියල Printed books printed by England as in කාමෙසුමිච්ඡාචාරා කියන්නේ පස්කම් සැප කියන්නෙ උදේට ඉදිඅප්පත් හේම කාල අහන්නෙ එකද දෙකද එකක් අහල දෙකක් ඇහුවොත් කාමෙසුමිච්ඡාචාරා කැඩෙනව What's this nonsense ඒවත් කන නාසා ද එක සිංදුවක් ඇහුවට කමක් නෑ දෙවෙනි සිංදුව අහන්න එපා සික්ෂාපදය කැඩෙනව That's not ඕව ගහල ගහල ලෝකයේ හැම තැනම ප්‍රසිද්ධ කරල ඕවා කියවන සෑම කෙනෙක්ම දැන් කියන්නේ ඕන් කාමෙසුමිච්ඡාචාරා කියන්නේ පස්කම් සැප විදීමේදී පරිස්සමෙන් ඉන්න එකයි කියල No variety of humans මේ දුර සමාචාරය කියල The relationship of men and women these are not to be the prop අවිවාහක කුඩා කාලයේ ඉදන් කෝමාර බ්‍රහ්මචරිය කියල මෙන්න මෙහෙමයි හැසිරෙන්න ඕනෑ ඒක නිසා ඉන්දියාවේ බ්‍රාහ්මණයන් අතර ඉගෙන ගන්නා කාලේ ඉදල The field of brahmachariya හැසිරෙන්නෙ කොහොමද ස්ත්‍රී විෂය තෘෂ්ණා ගාල Useful boys of undergraduate to be concerned with girls to finish exams කියලයි ඒ කාලෙ කියන්නෙ ස්ත්‍රී විෂය In the direction of women අන්න හරි ඕක නිසා හරිවැදගත් අඩුගානේ තමන්ගේ මිණිබිරියටවත් කියා දෙන්ට මේවලටත් ලමයො වෙලාවක් කාලයක් නියනව දේශයක් නියනව තැනක් නියනව පුද්ගලයා ඉන්නව නේද මම උසිගැන්නුව නේද මෙච්චර කල් Propriety time place person ආන්ත ඒ බවුන්ඩරිස් ඇතුලේ ඔය අන්තත් කථාව තියෙද්දී සබදකම් ඇතිකර ගන්නව නම් ජීවිත සබදකම් පරෙස්සමෙන් කියන එකයි බොහොම හොඳ දැන් ලංකාවේ දැන් අවුරුදු දහසයේ ඉදල ඉන්න කොල්ලන්ට දැන් එස් ඊ ඩී අපිට ඒඩ්ස් කියනව අර ඉස්සරහ නියන මාර ගහෙන් බෝවෙන්නෙ නෑ නේද ඕක දෙවියන්ගෙ නුගගහෙන් බෝ වෙන්නෙ නෑ එස් ඊ ඩී Sexually transmitted this is not transmitted because men and women behave like animals for youth sons are get in you don't get it somewhere or somebody else the whole of Colombo including passaw area Bambalapitiya S T D that's important agencies of infection S T D ඔන්න කාමෙසුමිච්ඡාචාරා දැන් බලන්න ඔන්න ඕව නිසයි ඇවිල්ල ඇවිල්ල අන්තිමට සුරාමෙරය ට එන්නෙ සුරාමෙරය ගැන වචනයක් කියන්න ඕනෑ සිලය ගැන මොකක්ද මේ අර පණ්ඩිතයො ගැහැණු නෙමෙයි පිරිමි බොහෝ විට මට

කියනව භාමුදුරුවනේ අර භාමුදුරුවො කියාපු සීලවල සුරාමෙරය නෑ නේද දන්නෑ නේද සීලක්බන්ධයෙහි සාමඤ්ඤඵල සුත්‍රයෙහි සුරාමෙරය කථාවක් නෑ පන්සිල් වල තියනව පන්සිල්වල නෑ කියන්ඩ එපා හික්කුන්ට පනවන සිල්වල මුලදී තිබුනෙ නෑහැ මට ජේන එකම අදහස මේ තියන කොන්ඩෙන් කපල බොහෝ දෙනා කොන්ඩෙන් කපා ගන්නව ඒ කොන්ඩෙන් කපාගෙන ලස්සන සුව බුටි ඇදල දාල කහ සිවුර ඇදගෙන යන මිනිස්සු ඊට පස්සෙ අඩියක් ගහයිද මහණවෙල නේද ඒ නිසා මුල් කාලයේ හිතුවෙ නෑ ඔය ගැන කියන්න වත් ඕනැයි කියල නෑ කිව්වෙන් නෑ අනිත් එක ගිහිය කාලෙ ඉදල යන මිනිස්සු මෙහෙම කරයි කියල ඊට පස්සෙ එක් දවසක් දා හික්කුන් වහන්සෙ කෙනෙක් නිසා වෙච්ච සිද්ධියක් නිසයි ඕක ආවෙ සීලයට නොවෙයි විනය පිටකයට ලිගල් කියලයි ආවෙ සුරාමෙරය පානය එපා කියල පරණ නීතියක් තිබුණ මොකද ඉස්සර එක ගමක මහා විෂසෝර සර්පයෙක් ඇවිල්ල ගම විනාශ කරද්දි කාටවත් උෟ මෙල්ල කරන්ඩ බෑ සාදර කියල භාමුදුරුකෙනෙක් ගිහිල්ල උදුරු අල්ලල පාත්තරේ දාගෙන උඹලගෙ කෙරුම්කාරය මෙන්න පාත්තරේ කියල ඕන් ඔක්කොම උපාසකම්මල සාදු සාදු දන්නෑද්ද අපේ උපාසකම්මල ඕන කෙනෙක් හැරෙනව කෑ ගහන හැටි අහෙනව නේ ඒ ඉතින් celebrate in or the Sadara is the victory of the snake එයත් හැදුව pineapple මෙයත් හැදුව pineapple අරයත් හැදුව සාදර භාමුදුරුවො හැන්දෑවෙ කොහෙද යනව භාමුදුරුවනේ භාමුදුරුවනේ ඔබ වහන්සේ කළ හපන්කම අපි උත්සවාකාරයෙන් සෙලිබේර්ට් කරනව වඩිත්ඩ වඩිත්ඩ මෙන්න අපි හදාපු වයිත් තියනව පොඩ්ඩක් බාන්ට ඕනෑ භාමුදුරුවන්ට මෙන්න මෙහෙම කිව්වට ඉතාම සිල්වත් හා හා සහෝදරිය හොදයි හොදයි හොදයි එහෙනම් විදුරුවෙන් භාගයක් විතර දෙන්ඩ කෝ සාදර පාත්වෙලා බොහොම පින් බොහොම පින් තැන්ක් යු සිස්ටර් ගියා අනෙක් පැත්තට අනේ අපේ භාමුදුරුවනේ එහෙනුත් බිච්ච නම් මෙහෙනුත් ටිකක් බොන්ඩ ඕනෑ ඉතින් කොහොමද නංගිට බෑ කන්නේ හොදයි හොදයි නංගි ඉතින් භාමුදුරුවොත් ඒ තරම්ම කෙරුම්කාරයෙක් නෙමෙයි නයා මෙල්ල කලාට තුන හතරකට වඩා ගහන්ඩ බෑ මිනිහට හතරක් පහක් ගහනකොට නැගිටින්නෙ නෑ මු ගිහිල්ල නගරෙ ගේට්ටුව ළඟ නායක භාමුදුරුවන්ගෙ සිවුරත් එලල වැටුන බිම අර පැත්තෙන් බුදුභාමුදුරුවො එනව හික්කුන් එක්ක තව ගමනක් යන්ඩ බුදුභාමුදුරුවො මේක දැක්ක මහණෙනි බලන්ඩ අර කවුද කියල ස්වාමීනි සාදර කණින් කටෙන් වැක්කෙරෙනව වහාම ඕක උස්ස ගනින් අරන් යන් පන්සලට අරන් ගිහිල්ල තිබ්බ කකුල් හතර බුදුභාමුදුරුවන්ගෙ පැත්තට තිබ්බ අර උපාසකම්මල බණ අහනකොට කකුල් දික්කරන් ඉන්නෙ අන්න ඒ වගේ සාගතගේ කකුල් ඔහොම තමයි දික්කලේ බුදුභාමුදුරුවො ඒ පැත්තට හැරිලා මහණෙනි යමෙක් යමක් බිලා විෂ වී ඇද්ද සිහි කල්පනාව විපරිත වේ නම් ඔය පාටිස් වලට ගියාම විදුරුවල කොළපාට ඒව කහපාට ඒව දුන්නම බලාගෙනයි බොන්තේ අනිත් මිනිස්සුන්ට උස්සගෙන කරේ තියන් ගෙනි යන්ට වෙයි ගෙදෙටට අම්මට කියන්න මෙන්න දුවට වුන වැඩේ කියල සාගතට වුන වැඩේ මෙන්න කියල අන්න එදා තමයි කිව්වෙ සුරාමෙරය පානය එපා කියල ඒ ඇරෙන්ඩ වෙන මොකවත් නෑනේ පන්සිල් ගැන කියන කියන හැම තැනම පස්වෙති සුරාමෙරය ගැන කියනව

ධම්මපදයේ 266 267 ගාථා දෙක අන්තිමවෙන්නේ සුරාමෙරය පානංව යො නරො මනුසුඤ්ඤති මට එපා අපෝ එපා ඔවයෙ ඇති සාමාජික වටිනාකම නිසා ඕව තවත් ඕනෑ කියල ආ මේවා මිනිස්සු පිළිනොපැද්දොත් සමාජයට මහාං වාසනයක් වෙනව It is a source of danger to the society කෝ මේ සමාජ සංරක්ෂණය සඳහා අපේ ජනපතිනිය අපේ අගමැති ද සමාජයේ රක්ෂණය ගැන සොයන්නෙ නෑ සොයනව මදි බුදුභාමුදුරුවෙ කිව්ව පංච භයානි පන්සිල් පද පහ කැඩුවොත් සමාජයට අපේ ජීවිතවලට ආරක්ෂාව මදි Free election for selection ඉතින් බණ අහන්ඩ එන්ඩ බෑ කොල්ලො ගෙට පැනල තියන ඒව අරන් යනව කුඩු ගහන වැඩේට අදින්නා දානා ගැනු ළමයෙකුට ඉස්කෝලෙ ඇරිල ගෙදර යන්න බෑ අනිත් ළමයින්ට රැ වෙලා වර්ක් ෂොප් ඇරිල එන්න බෑ ගෙදරට ඔන්න ඔය පහ යම්කිසි තැනක කාගේ හරි තියන දුෂ්චරිතය නිසා කැඩෙනව නම් මේවා සමාජයට තර්ජනයක් වෙන පංච භය තව පැත්තකින් බැලුවොත් මේවා කරන එවුන්ට මොකක්ද වෙන්නෙ මේ නිසා කුනුවෙනව පංච වෙරානි සමාජය පැත්තෙන් පංච භයානි පුද්ගලයා පැත්තෙන් පංච වෙර බුදුභාමුදුරුවො කිව්වා පහාය පංච වෙරානි මේ පස් පව් පන්සිල් කැඩීම් අතහරින්නට බැරිනම් දුශ්සිලොති වුව්වති ඒ මිනිහට කියන්නෙ කබල් ජඩ මිනිහයි දුස්සිලො The violent in society කායස්ස හෙදා දුප්පඤ්ඤා ඒ මෝඩයා මැරුණයිත් පස්සෙ නිරං සො උප්පජ්ජති කෙහෙද මෙයා ගිහිල්ල තියෙන්නෙ බණ්ඩාරවෙල පැත්තෙ නුවරඑළියෙ ගිහිල්ල



ආවෝත් නරකද නිරය පැත්තෙ පැත්තෙ ද නෑ එහාට වැටුනොත් ඒකට කියනව මෙතන ඉඳල පල්ලෙහාට වැටුනා ඊට පස්සෙ උඩට එන්ඩ බෑ නිරය කියන්නෙ ඒකයි එයාට එහේ ඉඳල ආයින් මේ වගේ මනුෂ්‍ය ආත්මයක් ලබන එක හරියට කන කැස්බෑවට අර විය සිදුරෙන් ලොව පේනව වගේ බොහොම අමාරුයි ලබන්ට ඒ නිසා පන්සිල් ගැන ඔය ටික කිවුව For social security and peace in the world and for spiritual well being ඔය දෙක මදිද අඩුගානේ වන්දිකාවත් මේ වැඩේ හරියට කරනව නම් පන්සිල් රැකෙනව නේද ඔය කරන වැරදි එකක් දෙකක් කරල එකෙක් දෙකෙක් ගහේ එල්ලුවොත් හේම ඕක අඩුවෙනව නේද වැඩිහිටියෙක් ගෙනත් හිටන් එල්ලුව අනිත් පාර එහෙම නෑ දන්නවනෙ මරණීය දණ්ඩනය තිබුන ගැලෝස් කියල එකක් නේද එක කාලෙක ලොකු මහත්තයෙක් වෙඩි තියල මැරුණම නීතියක් නෑ ගෙනාව පරණ නීති වගයක් ගෙනල්ල මේ අර හික්ෂු නාමයෙන් හිටපු කෙනෙක් එල්ලල ආයෙන් න මං කියන්නෙ නෑ එල්ලන්නයි කියල ගස්වල කොහොම හරි පරපණ නෑසීමට ප්‍රමාණවත් දඩුවමක් දිය යුතුයි Social පංච භය ඒකයි අදින්නා දානා ඒකටත් තියෙන්න ඕනෑ නීතියෙන් නීතිය නැතිව සදාචාරාත්මක රටවල Its cultural civilized society In the world You no that is in neighbour in south Asia අපි කවුරුත් හම්බ කරන්නේ අපේ සම්පත් තියාගෙන පොඩි විලාඩි ගහක හරි අඹ තියෙන්නේ වැඩියෙන් තිබුනොත් දෙන්නම් නේද අඹ ගැට හිටන් මොන බලු වැඩක් ද නේද ඕස්ට්‍රේලියාවේ නවසීලන්තයේ එංගලන්තයේ ඇමරිකාවේ හැම පාරකම හන්දියෙ ගහල තියනව මේ ලේන් එකේ පල්ලෙහා සාපන් මේජර් වෙන්න ඕන නේද ඉන්ස්පෙක්ටර් ජෙනරල් වෙන්න ඕන නේද මේ මුල් පරිච්ඡේදය මේ පාරේ ගේට්ටුව ළඟ වැඩියෙන් කැරකුණොත් ඊයෙන් ආව අදක් ආවද මං දන්නෑ ටෙලිපෝන්එකට කියනවා ඩිපෝ පොලිසියේ ඉන්ස්පැක්ටර්ට අන්න එහෙමයි එහෙ කරන්නේ පාරේ ලේන් එකේ ගේට්ටුවක් ළඟ වැඩියෙන් ගැවසුනොත් පොලිසියට කියනව අන්න අදින්නා දානා රැකෙන අයුරු අපි කිව්වේ මොකක්ද කාගෙද යාලුවගෙ ඇඳුමක් සොරකම් කරල කෙලියට කඩක් සහවා දා කෙනෙකු අනේ කියල කාගෙද සරම සොරකම් කළ මිනිහට ඇඳුම් නැතිව ගියාලු නේද ඕක කියන්න හොඳ නැති මින්හෙක් දැන් කියන්න ඕනෑ ආන්න එහෙම ඕක රකින්න ඕන සිල්වල මුල් ඒව රකින්නේ අඩිතාලමක් නිවන් පසක් කරන්ට තියන ආරම්භය ඒකයි පන්සිල් ඔතනින් නවතින්න එපා එතකොට වෙන්නෙ අර මම හැමදාම කියන රෝද දෙකේ බයිසිකලේ පදින්නෙත් නැතිව ප්‍රී වීල් එකෙන් නිවන කරා යන එකයි පන්සිල් රකින සමාජයක් බිහිකරන්නයි කියල නැවැත්තුවොත් කට වහගත්තොත් වැඩේ ඉවරයි පන්සිල් පදනම් කොට ඉන් ඉහල යන්ට දිරිගන්වන සමාජයක් බිහිකරන්න ඕනෑ ඕන වෙලාවක පන්සිල් පන්සිල් පන්සිල් අරක්කු බෝතලයක් තියෙනව Frig එකේ බොන අය කවුරුත් දන්නව පන්සිල්වල පාලකයෙක් ඇතිවෙල ඒක හොඳට රැක්කොත් අර සියේට සියක් අඩු කැඩිව්ව පතුරු ගිය පිහන් බඩු වගේ නැතුව ඒකට කියනව ඔන්න දැන් සෝතා පත්ති අංග කියල සෝවාන් වීමට සුදුසුකම් ලබා ගන්න වෙනව Perfect observance of five precepts and your thought unheld wonder many බුද්ධ භාෂාව ඒකයි ඒකට කියනව තිසරණය කියල තිසරණ කැසට්ටුව බුද්ධ ධම්ම සංඝ බුදුභාමුදුරුවන්ට විතරක් පාන් පෙත්තයි තේ කෝප්පයයි කිරි බතුයි සීනි සම්බෝලයි තියල අධිවාසෙතු කියල නවත්වන්න එපා ඒ පගා ගැහිල්ල වගේ බුද්ධං ධම්මං සංඝ සරණං ගච්ඡාමි අන්න ඒ තුන ස්ථිරව සරණ ගිහිල්ල පන්සිල් පද උපරිමයට රැක්කොත් ඒ ඇත්තන්ට පුලුවනි මේ කඩදාසිය අරගෙන පැන අරගෙන ලියන්න ආ සුවිනිතා දහනායක නම් කවදාවත් ස්වාමීන් වහන්සේ අපායට යන්නෙ නෑ කියල රෝල් කරල අර යනකොට ටිකටි කාමරේ ඒ පෙට්ටියට දාල යන්න You can write a wrong thing අත්තනාව අත්තනාං බ්‍යාකරෙයා කියල You write your own thouraly I have serve my loyalty The Buddha Dhamma and the Sangha ඒක කරන්නෙ බුදු භාමුදුරුවන්ට ඉතිපිසෝ කියල ඊට පස්සෙ කෑමයි බීමයි අර තේ කෝප්පයයි පාන් කෑල්ලයි ධර්මයට පවරන්න බැහැනෙ ඒක නිසා කියන්නෑ ඉතිපිසෝ කියල හගවාති කියල Sir you take this කියල අනේ අපිව ධර්මිෂ්ඨයි නේද This is a very dangerous and unhealthy way of by passing the dhamma and sangha Buddha only poor dhamma rise each a an not saranam of the dhamma ඒ නිසා මතක තියා ගන්ඩ නෝන ඉන්න තැන මං මේ කියන්නේ කොයි විදියෙන් කලත් නුවණ ඇති බෞද්ධයෝ දැන් කල්පනා කරන්ඩ ඕනෑ අපේ වන්දනාවේදී රතනත්‍රය වන්දනාව ගුණ ස්වරූපයෙන් බණ ස්වරූපයෙන් නොවෙයි දැන් ඉස්මතු වී ගෙන එනව ආ තේජ ගුණේන නැත්නම් ගුණ තේජේන Who is the mind ලයිටි ගියාම පාවිච්චි කරන ජෙනරේටරයක්

වාගේ කරන්න එපා බුදුහාමුදුරුවො ලයිට් ගියොත් ගියා බුදුහාමුදුරුවෝ පිරිනිවන් පැවා ඉවරයි උන්වහන්සේ කීවි මං මළොට පස්සෙ කාටවත් මාව සේනෙන නැකියල ඒත් බුදුහාමුදුරුවන්ගේ ධර්මය ශේෂව තියනව බලන්න යො ධම්මං පස්සති සො මං පස්සති යො මං පස්සති සො ධම්මං පස්සති ආදර්ශයට දීල තියනව රහතන් වහන්සේ උපුපටිපන්නෝ සාමීච්චිපන්නෝ ඒක නිසා මීට පස්සෙ බෞද්ධයො බුදුහාමුදුරුවන්ට විතරක් බත් කවන්ට පටන් ගන්න එපා රතනත්‍රයට වැදල ඒ ගුණ සිහි කරල බුදුන් වහන්සේත් බුදුන් දෙසු ධර්මයත් ආදර්ශමත් සංඝයාත් අනුගමනය කරමින් නිවන් දකින්න උත්සාහ කරන්න ඒක පන්සිල් ගැන තව ටිකක් කියන්න තියනව ඒ ටිකක් කියන්නම් කොහොම හරි මීට පස්සෙ කොහොමද අපි කියනව හම්බවෙන අර උදාහරණය අරන් බයිසිකලයේ නිවනට යන්න බැහැ මොකද බයිසිකලයේ ගියර් නැහැ නිවනට යන පාලෙ කපු තියනව දාන්න ඕනෑ ලෝ ඇන්ඩ් ස්ලෝ ගියර් කඩුගන්නාව අදින්න ගමන් වේගයට ඔය ජොලියෙ පාගල යන්න බැහැ හැටට පාගනව අත්තනගල්ල හරියෙදි නේද කුරුණෑගලදී එව්වර පැගන්න බැරුව ඇති ඉදුරුව පැත්තෙදි මං හැටට හැත්තැවට පාගල තියනව නමුත් ඔය පැගිල්ල පාගන්න බැනෙ මං යනව Change in to a low gear එතකොට ඇදීමේ බලය වැඩියි නිවන් යන්න හපන් කම තියනව අර ඉස්සර කරපු විදියට කරන්න බෑ ඔන්න වෙනස නිවන් යන ඇත්තන්ට කල්පනාව තියෙන්න ඕන අර වෙනදා කරපු ජොලි ටිකක් අඩු කරලා යන වේගය කියන්නෙ පුලින් පවර් ආ ලෝවර් ගියර් ආ and goods more Top gear ඕන් යනව බමරෙ වගේ නේද හැරෙන්නත් පුලුවන් බොහොම ලේසියි I got that inverse බොහෝ සිල දේව නිර්මාණ අටසිල් රැකීමේදී ඔන්න ඕක දැනගෙන රකින්න ඕනෑ ගියර් මාරුවක් කෙරෙන්නෙ වෙනදා රැට කන බත් වේල එක දවසක් වත් නොකන්ට කියනව Less racing power but more running power රැට කන්නෙ නෑ ඒක පොරොන්දු වෙලා දවස් භාගේ ශ්‍රී ලංකාවේ හික්සන් ගේ තියන වපලකම නිසා අවංකකම නැතිකම නිසා ඒ උන්නාන්සේලා කවුරුත් කියන්නෙ නෑ දවස් භාගෙ සිල් කියල එකක් නෑ කියල ඇයි මේ බුරුමේ ගියා නම් නායක හාමුදුරුවෝ ලොකු හාමුදුරුවෝ සිල් දෙනකොට ඉමප්ප් දිවසං ඉමප්ප් රත්තිං විසුං විසුං රක්ඛනත්තාය සමාදන් වෙනව මේක ඇයි මේ ලංකාවේ බෞද්ධයන්ට මේ උන්නාන්සේලා උගන්නන්නෙ නැත්තෙ මසකට වරක් වත් ගියර් එක මාරු කරල රැට සයින් ඉන්න අද බෑ අද ඉරිදා නේද හෙට කන්තෝරු යන්න තියනව අද බෑ Let the and do it නෝ ටීච් නව්ව ගීත වාදිත විසුක දස්සනා නෝ බෝල් රූම් ඩාන්ස් ආ නෝ මණ්ඩන විභූසනට්ඨානා නෝ ඩිස්ටින්ට්ස් ආ අනේ මහත්තය ලී කෙලි ඩාන්ස් අද නෑ ඔයා එලියෙ ඉන්න පුටුවක් තියල මම මෙහෙ ඉන්නම් කියල හරි අමාරුයි හිතට අනේ ඒ වුනත් ගියර් එක මාරු නොකර කන්ද අදින්න බෑ කියල කියා ගන්න ඕනෑ දැන්නම් ඔහොම සිල් නොගන්නොත් මෙහෙ මිනිස්සු කොහෙ යන්නද දිව්‍ය ලෝකෙ යන්න පුලුවන් මැරුනයිත් පස්සෙ දිව්‍ය ලෝකෙ යනව ඒක ඉතින් කරන්න පුලුවන් ඔනින ඔය අටසිල් ඔය නිසා ඕක කරන්නට මේ කීමත්තියානි කුසලානි සීලානි නිවන කරා යෑමේ හොඳ පුලින් පවර් ඇති ගියර් මාරුකිරීමක් සිල්වල තියනව ඔය පහ ඔන්න අට කළා ඊට පස්සෙ ඒක ඉතින් පෝය දවසටනෙ ඔන්න ඔය ඇත්තන්ට හිතෙනව නෑ නෑ අපි නම් නිකන් දවසටත් අටක් ගන්නව නිකන් දවස්වලටත් අටක් ගන්න අය ඉන්නව නේද සිල් මී ඔය ගොලලන්ට වැඩිය අපි හරි හොඳයි අපි අටක් ගන්නව ඔයගොල්ලො ගන්නෙ පහයි ඔන්න ආව ආකාරය අර පහට එකක් කපල තව කැලි තුනක් දාල අකේ කරනව මම මේ පරිභව කරනව නෙමෙයි මම කියා දෙනව ඔය පන්සිල්වලට වඩා කැපී පෙනෙන්නටයි පෝයදා නොවන දවසට පන්සිල් වෙනුවට අටක් ගන්න ඇත්තො කරන්නේ You don't need that තියම තිබුනේ පහයි තුනයි වාතුද්දසී පණ්ණරසී යාව පක්ඛස්ස අට්ඨමෙ කිව්වෙ Periodic ඔන්න ඔය දෙක මතක තියා ගන්න පහ අට කරන හැටි ඊළඟට මෙයින් කීව්වා සුත්‍රයේ ඉදන් අරන් කියනව නම් මම විශේෂයෙන්ම ලියා ගන්න ඔය ඇත්තන්ට කියල දෙන්නට පළවෙනිම එක කිව්වෙ මේවා කඩල මේ සිල් කඩල කණගාටු වෙනන එපා අයියෝ මා කළේ පවක් වරදක් නේද කියල මිළඟට ඒකෙන් යනව තව එකකට හොඳම එක කාමච්ඡතං මම කතාකරල තියනව කාමච්ඡන්දය ගැන කාමච්ඡ කියන්නෙ ගුණවත්කම නිසා සිතේ ඇතිවන යම්කිසි සතුටක් කාමච්ඡත්තං නමුත් ඒක නිකම් අර හොඳ කෑමක් කාලා දැකුමක් දැකල නෙමෙයි ඒක කියනවා මතක තියා ගන්න ධම්මෝපසං හිතං කාමච්ඡං ඔය ඇතිවන සතුට ඇතිවන්නෙ සිතේ ධර්මානුකූලත්වය නිසා මිසක වැඩිය කාලා බීලා හරි හොඳට ඇඳල හරි රත්තරන් බඩු කරට දාලා හෙම නෙමෙයි ඒ නිසා කාමච්ච කියන එක මතක තියා ගන්ට බුදුසමයෙ උගන්වන්නෙ ධම්මෝපසංහිතං කාමං ඕකෙ තවත් ටිකක් එහාට

යනකොට ප්‍රීති කියල ගුණයක් තියනව මට හරි ප්‍රීතියි කියන ප්‍රීතිය නෙමෙයි ඕක ඔව ඔක්කොම දැන් එන්නෙ ආගමානුකූල ප්‍රීතිය කියන එක ඔන්න බිගෙන බෝල් රූමිස් එකේ ඉන්න පිස්සො නෙමෙයි වෙන විදියකින් කිව්වොත් ප්‍රීතිය කියන එක ආවම සිතේ පුදුම සතුටක් නිසා ඇතිවන තැන්පත් කමක් එනව ඊළඟට ඔන්න කියටවත් වෙළඳපලෙන් ගන්න බැරි ගුණයක් එනව

**Uncontionaration කිලටු නොවූ එකක් නිසා Supply inner Peace පස්සද්ධි පාපයට**

නොපෙළඹෙන ගතියක් Such compose කියල කියනව පස්සද්ධි හිතේ තැන්පත්කමක් තියනව මේ සිලයේ මේකෙන් කියන්නෙ සිලයේ ආනිසංස සිල් රකින හැටි නෙමෙයි නියම සිල්

රකින්නන්ට ආවා අර පිළිසරණක් නැත්නම් No relevance No remote ඊළඟට ආවා ආම්ච ඊළඟට ආවා ප්‍රීති ඊළඟට ආවා පස්සද්ධි ඔන්න ඔතෙන්දි තමයි ආධ්‍යාත්මික වගයෙන් පවත්වන සුබ කියන එක සුබ පටිසංවේදී කියන එක දැන් ඔය ඇත්තන්ට ඔය දැන් දිව කන නාසාදියෙන් කවදාවත් විඳින්නට බැහැ ඔය සුවය ආගමිකත්වයෙන් එන ප්‍රීතිය තුළින් එන තැන්පත්ම ඒක තමයි සුවය එක තමයි කියන්නෙ සුබ කියල අන්න ඒක ආවම තමයි ඔය කොච්චර භාවනා කළත් භාවනා කළත් ඔය ආධ්‍යාත්මික සුවය ලැබුනම තමයි අවුරුදු පහකට නොවෙයි ආකල්පමය වගයෙන් ලැබුන නිසා සුබිනො විත්තං සමාධියනී දැන් භාමුදුරුවන්ට පුලුවන් උපාසකම්මච සමාධිගත කරන්න භාමුදුරුවන්ට බෑ කිව්වට උපාසකම්මටයි එය පුලුවන් උපාසකම්මගේ ඇතුලේ අභ්‍යන්තර වර්ධනය නිසා සුබ නිසා පවි භා මිශ්‍ර නොවූ කම නිසා පස්සද්ධියක් එනව තැන්පත් කමක් සුබං ප්‍රීති ඇතුලේ තියන සැපතක් ආවම සමාධි සමාධි කරන්නෙන් ඕකයි කොන කරන්නෙන් ඕකයි ඇයි මේක නෙවෙයි වෙනදට කියන්නෙ විච්චිවෙව කාමෙ විච්චිවෙව අකුසලේ ධම්මේ පවි කරන්නෙන් නෑ පන්සලට දෙන්නෙන් නෑ එතකොට එනව විචේකජං ප්‍රීති සුබං ඊට පස්සෙ එතන ඉදලම සමාධි ගැන ඒ ඔක්කොම එන්නෙ සමාධි ගැන හයවෙනි එකට ආවයින් පස්සෙ සමාධි එනව හතේදි ඊට පස්සෙ එන තුනක් තියනව අමාරුයි තේරුම් ගන්න කියා දෙන්නම් ටිකක් ඔන්න ඔය තරමට උදේ ඉදල හැන්දෑවන තුරු භාවනා කරල හරි ඒක නිසා නෙමෙයි මේකේ වර්ධනය නිසා එනව යථාභූත ඤානදස්සනය ඔතන තමයි විපස්සනාව පටන් ගන්නෙ ඔකට කියනව ධර්ම විපස්සනා කියල ඕක පුලුවන් වුනේ අර වෙන් වී වෙන් වී වෙන් වී ඇතුලට ගිය නිසා දැන් හොඳට ජේනව යථාභූත ඤානය අනේ මගේ අසවලා අසවලා අසවලා මැරුණා ලෙඩවෙලා ඉන්නවා ඒ වුණට මැරුණම ඇයි අඩන්නේ මේක අනිච්චං දුක්ඛං අනත්තා කියන එක හිතන්ඩ තේරුම් ගන්ට පුලුවන් වෙන්නේ ඔන්න ඔය හත්වෙනි එක දක්වා අර සිල ඔස්සේ ආ මේ භාවනා මධ්‍යස්ථානවලට යන ඇත්තන්ගේ සිලය ගැන පරීක්ෂා නොකර කොහොමද පිලියම් කරන්නේ සෝවාන් සකදාගාමී අනාගාමී අරිහත් කියන ලේබල් අවිචුගහන්ඩ පුලුවන් ඒවා කරන්ඩ බෑ යථාභූත ඤාන දස්සන භාවනා හොඳට වඩන්නට ඕනෑ නිල් ආම්ස්ට්‍රෝන් හදට ගිහිල්ල බහින්ඩ කිට්ටුවෙච්ච වගේ නිබ්බිදා නිබ්බිදා නිබ්බිදා මම දැන් ඇලෙන්නෙ නෑ නිබ්බිදා Attracting I do not නිරොධා ඇත්වෙනව ඇත්වෙනව නොඇලීම නිසා විරාගා ඔය හත විරාගා විමුක්ති ඤාන දස්සන කියන එක ආවෙ අර නිබ්බිදාවලින් විරාගයට ඇවිල්ල අර විරාගය තුළින් විමුක්තිය ඔවා දැම්ම දැම්ම දඟලන්න එපා අරමුණින් ඇත්ව ඒ නිසා පින්වතුනි මම දැන් පැයක බණ කිව්ව මාතෘකාව සිලය නිසා මේකෙ අවසානයේදි කිව්වෙ සිලයේ මූලික ලක්ෂණ එදිනෙදා ජීවිතයේදි ක්‍රියාත්මක වන ඒ නිසා මේ පින්වත් සෑම කෙනෙක්ම අද පළමුවරට ආවත් අවසානවරට ආවත් කොහේ ඉදගෙන හරි අර පුස් බයිසිකලේ කියකට හරි රූපියල් විසිපහකට හරි විකුණල පොඩි පහේ කාර් එකක් ගන්න ගියර් තියන එකක් ඕටර්මැටික් ගන්න එපා කවදාවත් බෞද්ධායෝ දියුණු වෙන්නෙ නෑ ඕටර් මැටික් කාර් තියනකන් කන්දක් දැක්කම ක්ලච් එක පාගල ගියර් එක දාන්න ඕනෑ ඒත් මදි මගේ පරණ කබල් එකේ තර්ඩ් එකෙන් බෑ මං සෙකන්ඩ් එකේ කඩුගන්නාව අදින්න ඉගෙන ගන්න ඒක නිසා මේ පින්වත් සෑම කෙනෙක්ම පළමුවෙනි

වරට හෝ අවසාන වරට හෝ ආවත් **You please remember at least once or twice a month change your night keep your from entertainment self attainment miss your comfort of spring beds mattresses and your dear loving husband Please sir today special** කියල දොර වහගන්ට ඕනෑ ඒ මනුස්සය කියන දේ අහවි නේද ඒක මේ කවුරුවත් දන්නෙ නෑ නේද ඒක අතරමග වෙනස් කළේ නේද මේකට කියන්නෙ කාමෙසුම්චිඡාචාරා මම එදාට කියනව අඹුන්මවරියා කියල කිව්වට දන්නව මොන කෙලියක් තියෙනවද කියල නේද ඕකනෙ වෙලා

නියෙන්නෙ අටසිල් ගන්නව ඒවා පැලවෙන්නැති කොස් ඇට වගේ වෙනව එතකොට කොස්ඇට සිල් වෙනව Pre Remember from anybody is comes here a month give me the අටසිල් At once or twice a month හදිසියේම හාව ඇටැක් හරි වෙන මොකක් හරි හැදුනොත් මම ඒක බලා ගන්නම් මාත් අදුනන ස්පෙසලිස්ට්ල ඉන්නව මම කියන්නම් අන්න අර උපාසක අම්ම අටසිල් ගන්න යනව දොස්තර මහත්තය රැකකට හිටියොත් විකාල හෝජනාවලින් මැරෙනව කියල බේත් ගන්නයි කියල මං කියන්නං Non of you will die because of විකාලහෝජනා We don't have standby beefsteak or noodles in the frig කරල බලන්ඩ ආන්න එතකොට මම කියන්නැ අන්න Number Two hundred forty seven mansion in the hell your mile post is nearer before කැගල්ල හරියෙ ඉඳල නුවරට කියක් තියනවද හැතැප්ම දා හතක් ද විස්සක් විතර ඇති දැන් කඩවන නේද කඩවන පහුකරල අරහෙට ගිහිල්ල මෙහෙට ගිහිල්ල මේ කරන සෑම ව්‍යාපාරයකම බණ කියවීම බණ ඇසීම සිල් ගැනීම නිසා මේ පින්වත් පිරිස දිනපතා නිවන කරා ළං නොවේ නම් අපිට මේ කියන බණෙන් මොන සුවයක් ද ඇස් ඇරගෙන ඉඳගෙන ගිහිගෙයින් අටුවා අරගෙන බල බල ඔය කියන පස්සද්ධි සමාධි අනිත්ඒව ලැයිස්තුවේ තියෙන්නේ ඔවාට හිමිකම් කියන්න පුලුවන් වන්නේ ආන්න අර විදියට සිල් රකින විටයි කුසලානි සීලානි පහක් රැකල දවස් දාහතරක් පාළොස්වන දවසේ අටසිල් රැකක නම් ආ deposited wait that Kadugannawa then you find the strength next time you say why not twice among monthly doing මාසෙ පෝය ඉස්සර මිනිස්සුන්ට බුදුන් දවස මේ ඕනෑකම හොඳින් තිබුන නිසා පෝය හතරටම සිල් ගන්න නම් කොහොම හරි මේක කරන්න ඕනෑ මාසෙකට දවස් හතරයි නොකා ඉන්නෙ රාමසාන් කාරයො මාසයක් නොකා ඉන්නව නේද ඉතින් මට කියන්න එහෙනම් මරික්කාර්ගෙ හැදියාව ඔයගොල්ලන්ට වඩා හොඳයි කියල you cant do මරික්කාර් මහත්තයට තැන්ක් යු සර් what you Made of your mind අද අධිෂ්ඨාන කර ගන්න යන්ඩ ඉස්සෙල්ල මට කියන්න භාමුදුරුවනේ විසි අට I take nothing less than twenty four hours නැද්ද මම කිව්වේ නැන්නම් අන්තිම මොහොතට ඇවිල්ල විසා එක දෙනන් ඉතින් අන්තිම මොහොතට ගිහිල්ල සතිපට්ඨානය කියවන්න ඕනෑ හගවතො කියල ආයෙ පණ දාගෙන මං ඉතින් විසා එක අත්සන් කරන්න ඕනෑ visa in the last moment Get the Visa now give then whole land කෙනෙකුට පිටරට කිට්ටු රටකට ගිහිල්ල මං දන්නෑ කොහෙද කියල හොඳයි ශ්‍රද්ධාවන්ත පින්වතුනි විනාඩි පහක් විතර තව එහාට ගියා මම දැන් සතුටුවෙනව මේ කිමත්තිය සූත්‍රය හඳුන්වන මීට වැඩිය හොඳ රටක් මගේ වයසට මට හොයන්ඩ බැහැ පටන් ගන්නේ සීලයෙන් කෙළවර වන්නේ නිවනින් අතර මගදී යන පිළිවෙලින් මිස්ටර් මෙහෙ ඉඳල කැගල්ල හරියට යනකොට ඩිංගක් සිතක් දැනෙනව නේද ආන්න ඒ හරියෙ සිතයි කොළඹ වගේ දූවිල්ලවත් රස්තෙවත් නෑ ආ ර්ට පස්සෙ ඉතින් නුවරට ගිහිල්ල ආශීර්වාද ඉතින් එහෙම ගිහිල්ල රම්බොඩ පාරෙ යන කොට හුහක් සිතයි ඉහළට යන්නට යන්නට සිල්වත් අයගේ නිවන කරා යාමේදී ලැබෙන සුවයයි මේ කිමත්තිය සූත්‍රයෙන් පැහැදිලි වෙන්නෙ නමුත් ඒක කාටවත් ඔය Meditation Centres වලින් බෞද්ධ සදාචාරය නොලබා ලැබිය නොහැකි බව තරයේම කියා සිටිනව ඒ නිසා පොහොය දවසට ගිහිල්ල භාවනා කරන්ඩ ගෙදර ඉඳගෙන සිල්වත්ව පන්සිල් රැකගෙන අටසිල් රැකගෙන ලබන පෝය වෙනකොටවත් අධිෂ්ඨාන කරගෙන විසිඅටවෙනිදා ඉඳල එහාපැත්තට ඉතින් පින්වත්නි වැඩි විස්තර කියන්න යන්නෙ නෑ බණ නම් මෙතනින් අවසන් කරනව මේ පින්වත් සෑම දෙනෙක්ම ඉතාමත් ඕනෑකමින් බණ කියාපුව විශ්වාස කරනව ඇහැක් තරම් පැහැදිලිව වෙනදා යන ගමන් වේගයට අඩුවෙන් කතාකරල මම කිව්වේ අයෙ සැරයක් අහල බලන්ඩ හොඳ කියල මෙන්න මේ බණ ටික තේරුම් අරගෙන තමන්ගේ ඵදිනෙදා ජීවිතය නිවන කරා යෑම සඳහා යහමගට හරව ගන්නට මේ මාතෘකාව දුන්න අපේ සහෝදරිය ඇතුලු මේ අපේ සහෝදර මහත්මයා ඇතුලු මේ හැම දෙනාටම ආ එක ගැන ස්තූතිවන්ත වෙනව නැවත නැවතත් ඔය ඇත්තන්ට බණ අහන්නට අපේ නමින් නොතිබුනත් අප අහගෙන ඉන්නව වෙන භාමුදුරුමක් වත් බණ කියා වි බණ ටික විචාරාත්මකව විමසිල්ලෙන් අහල මේ ගමන පිරිසිදුව කරගෙන යමින් වැඩිකල් නොයවා සසර ගමන අවසන් කොට ඔබ හැම දෙනාටම සසර දුක් කෙළවරව ලබන අමාමහ නිවන ලැබේවායි කියා මා හදවතින්ම ප්‍රාර්ථනා කරනව

හොඳයි පින්වත්නි මෙවන් පින්කම් කිරීමේදී අපේ දායක දායිකාවන් විසින් ජීවිත කාලයේම නොයෙක් ආකාරයෙන් ඉතා කරුණාවෙන් දයාවෙන් උනන්දුවෙන් මෙම පින්කම් කරන නිසා මෙන්ම මේ කෘතගුණ පූර්වකව කරන මේ නිවේදනය අපගේ මේ දව අරුණි ජයවර්ධන කරන මේ පින්කමේ මූලික පරමාර්ථය අතිපුජ්‍ය මධිභේ පඤ්ඤාසීහ මහානායක ස්වාමීන් වහන්සේට පින් අනුමෝදන් කිරීමයි ඒ වාගේම අපේ ගුරු දේවයන් වහන්සේට හැමවිටම නමස්කාර පූර්වකව පින් දෙනව උන්වහන්සේගේ මාර්ගෝපදේශකත්වය නිසා තමයි අප නිර්භයව කථා කරන්නේ කියල අනේ



### (8) ආත්ම සැකැස්ම: බුදු සසුනට අනුව

තමන්ගේ පරමාර්ථ දියුණුව ලබාගැනීමෙහි දක්ෂ තැනැත්තහු විසින් ඒ ශාන්තිපද නම්වූ නිවන ලබාගැනීම සඳහා මේ මේ දැ කටයුතුය. හේ ක්‍රියාකාරී දක්ෂකම් ඇත්තකු වියයුතුය. අවංක කම නිසාත් නොවක් නිසාත් හේ සෘජු කෙනෙකු වියයුතුය කථාවෙහි ප්‍රියභාවයක් ඇත්තෙකු වියයුතුය. මෘදු මොලොක් ස්වභාවයක් ඇත්තෙකු වියයුතුය. තමා පමණක් උසස් යයි නොසිතන්නෙකු වියයුතුය

1. සතුටට හා සැහීමට පත්වන්නකු වියයුතුය. පහසුවෙන් පොෂණය කළහැකිද වියයුතුය. කටයුතු දැ අඩුවශයෙන් ඇති සැහැල්ලු දිවි පෙවෙතක් ඇත්තෙකු වියයුතුය. ශාන්ත භාවයට පත් කළාවූ ඉන්ද්‍රියයන් ඇත්තෙකු වියයුතුය. බුද්ධිමත් නුවණ ඇත්තෙකු වියයුතුය. සිත කය වචනය යන තුන්දොරින් දක්වන අහිතකර එඩිතරකමින් තොර වියයුතුය. ගිහියන් ඇසුරු කිරීමෙහිදී ගිජුබවින් තොර වියයුතුය
2. නුවණැති අන් අය විසින් දොස් නගන කිසිදු පහත් ක්‍රියාවක් නොකට යුතුය.

### මෙත් සිත් වැඩීම

සියලු සත්වයෝ සැපඇත්තෝ වෙත්වා. බියෙන් දුරුවුවෝ වෙත්වා. සුවපත්වුවෝ වෙත්වා.

- 4:5 සියලු පණැති සත්වයෝ කිසිදු විශේෂයක් නැතිව බියසුලු වුවද බලගතු වුවද දික් වුවද මහත් වුවද මැදුම් පමණ වුවද කුඩා වුවද ස්ථුල වුවද ඇසින් දුටු වුවද නුදුටු වුවද දුර හෝ ලඟ වසන්නාවූ සත්වයෝ වුවද ආත්ම භාවයක් ලැබුවාවූද ලබන්නට ඉන්නා වූද ඒ හැම සත්වයෝ ම සැප ඇත්තෝ වෙත්වා.
6. කිසිම කෙනෙක් අනෙකෙකු නොරවටාවා. කිසිම අවස්ථාවක කිසිවෙක් අන්කිසිවකු පහත්කොට නොසිතවා. සිතෙහි උපන් තරඟ නිසා හෝ වෛරයක් නිසා හෝ කිසිවෙක් අනෙකෙකුගේ අයහපත නොපතාවා.
7. යම්සේ මවෙක් තමාගේ එකම දරුවා තම ජවිතය නොතකා ආරක්ෂාකෙරේද එසේම සියලු සත්වයින් කෙරෙහි අසීමිතවූ මෙත්සිත් වැඩිය යුතුය.
8. මුලු ලොවම කෙරෙහි සීමා කිරීම් වලින් තොරව මෙත්සිත් වැඩිය යුතුය. උඩ අතටත් යට

අතටත් හරහටත් අවහිරකිරීම්වලින් තොරව වෛරයෙන් තොරව සතුරුකම්වලින් තොරව මෙන්සින් වැඩියයුතුය.

- 9. සිටිමින් හෝ යමින් හෝ හිඳිමින් හෝ වැදහෙමින් හෝ යම්තාක් කල් ජීනම්ද්ධ නම්වූ නිඳිබරගතියෙන් තොරව සිටින්නේද එ හැම විටම මේ මෙමනී සිහියෙහි පිහිටිය යුතුය. මෙසේ සිටිම මහා බුන්මයා මෙන් විසීම නැතහොත් බුන්මවිහාර යයි කියනු ලැබේ.
- 10. එබඳුනැතැත්තේ සක්කාය වැනි වැරදි දෘෂ්ටියකට නොපැමිණ මනා ඥාණ දර්ශනයෙන් යුක්තව කාමයන් පිළිබඳ ඇති ගිජුබව බැහැරකොට නිසැකයෙන් ම මවු ගැබකට නොහොත් සසර ඉපදීමකට නොඑන්නේය

